※ بنام ایزد بخشایندهٔ مهربان ※

فرضیات نامه مصنف دستور داراب پالن

بنام پاک دادار هماوند | که جان و دل بنام اوست خرسند
رحیم و مهربان پانا و خاور | بموجودات هریک اوست داور
همیخواهم که اندر راه این دین | کنم آغاز فرضیات بهدین
کنم جمع اندرین دفتر تمامی | که باشم نزد بهدینان گرامی
نصیحتها که آذر باد دستور | نموده بود از روی هش و نور
ورا در پهلوی دیدم نبشته | همه کردم درین دفتر سرشته
که تا دستور و موبد پاک بهدین | بخوانند و بدانند این ره دین

در بابت بچه را پراهوم دادن

ازانروزیکه چون بهدین زمادر | بزاید تا که پیری در کشد سر
رود باز اندران گیتی ازینجا | بگویم جمله وعظ دین و دنیا
درآن وقتیکه از مادر بزاید | پراهوم اندر اندم داده شاید
پراهوم ار نیابد اندران تاب | بگیرد اروران و هوم با آب
بخواند اهنور و کوید مر او را | بریزد در دهن آن طفل نو را
که تا آن بچه باشد نیک دانا | بود زیرک بهر دانش توانا
پس آنگه قند و شیرش هرچه باید | دهندش هرچه طفلک را بشاید
همی سه روز و سه شب پیش فرزند | بباید کاتش آنجا که فروزند
همی آیند دیوان چون بودی | رسانند تا بآن بچه گزندی
چون آتش روشن آنجا که ببینند | همه دیوان ز نور وی گریزند
بتاکید تمام آتش بدارند | که تا دیوان دران دخلی نیارند
که چون زرتشت از مادر جدا شد | بخندید و بخلقان رهنما شد
بقصد وی صد و پنجاه دیوان | بهر شب آمدندی سوی ایوان
که تا زرتشت را دردی رسانند | ز زور خوره اش فارغ بمانند
چو آنجا گاه بود آتش فروزان | همه خوشبوی و صندل عود سوزان
بلند آتش چون آن جا که بدیدند | ز نور وی بزودی در رمیدند
بنومیدی از آنجا باز گشتند | بسوی دوزخ تاریک رفتند
بباید داشتن آن طفل تنها | که پیش وی بباید بود بر جا
نباید داشت تنها تا چهل روز | بباید بود همراهش شب و روز

که تا دیوان نترسانند اورا بدل در خوف ننمایند اورا
مر آن بچه اگر تنها گذارند دران جایگاه دیوان دخل آرند
کزان دردی و علتها پدیدار شود در طفل این را راست پندار
چون چهل روز تمامی شد گذشته ز آفتهای دیوان گشت رسته
دهدش شیر تا سال یک و نیم ز مادر گر پسر باشد ابی بیم
اگر دختر بود تا پانزده ماه دهد مادر مر اورا شیر هرگاه
نخستین گشت گویا چونکه فرزند بیاموزند نام یک خداوند
وزان پس نام زرتشت پیمبر که ما را اوست در داورین رهبر
بناز و نعمتش پرورده باید نبی جور و جفایش برده باید
پس آنکه چون گذشت از هفت ساله کنند اورا نیک موبد حواله
که آموزد ورا علم و ره دین فرضیات تمام و خوب آئین
نیایش یشتها هم باج سرشت بدانگونه که فرمود است زرتشت
گذشته چون ده و دو سال در تن از اول سدره و کستی به بستن
ابا دخت اصیلان نامزد کن که نبود بیوفا درمکر و پرفن
اگر دختر بود از اختر خورش دهم سالم نماید نامزد پیشش
ز بعد سیزده ساله نکاحی دهدش روی هم در عقد شاهی
وزانپس چون گذشت از چارده سال بکار فرض خود پوید در احوال
نخستین فرضیات خود نمودن بهش در شغل دنیاوی فزودن
یزدیشت سروش پاک مینو کزان یابد بمینو جای نیکو
هزاران یشت دیگر کرده باشد سروش پاک را نابشته باشد
نباشد حاصل اورا هم ثوابش ندارد مهر داور در حسابش
ز بهر آن بود واجب بهدین که فرماید سروش آنکس نخستین
که جمله پایه دین بهی را سپرده بر سروش آن پاک یکتا
یکی هیربد و یا دستور و موبد که باشد در ره دین پاک از بد
بدستوری خود کردن قبولی که تا نبود ز فعل خود ملولی
تمامی فرضیات خود که باشد ازو پرسیدن و از وی شناسد
فرشته هم یکی را امشاسپندان پناه خویش گیرد از دل و جان
که پیش آید ورا چون مشکلی زود ازان مینو مدد خواهد بمقصود
کند آسان همه مشکل شفاعش بهر حاجت کند خود کامیابش
که سازد راست کامش در زمانه رهاند مر ورا از آستانه
یکی یاری گزیند مرد دانا که باشد او بهر دانش توانا
درین گیتی چو پیش آید ورا کار کند خود مشورت با نیکدل یار
که کار تو شود از مشورت راست بدین به چنین گفتار پیداست
اگر بی مشورت کردی تو کاری رسد بر خاطرت زان کار زاری
سفندارمد چون مینو چهر را نصیحت نمود از سر مهر را
باول همین گفت کای شاه پاک بکن مشورت تا نباشی هلاک
اگر عقل و دانش تو داری بسی ولی مشورت کن تو باهر کسی

در بابت فرض هر روز و پادیاب ساختن نیایش و یشت خواندن

ز بهر آن بسی تاکید تدبیر   بفرمود است دستوران با ویر
نیایش یشت هر روزیکه فرضست   بزودی کرده باید کاین چو قرضست
کنم تفصیل یشت و هم نیایش   که واجب هست بهدین را ستایش
هر آن بهدین که وقت فجر دیدار   شود فی الحال گردد با اشم یار
اشم وهو گر بخواند اندر اندم   بمقدار اشم وهو صد بود هم
ز جای خواب چون برداشته گام   کند کستی همانجا خوش بآرام
بگیرد آب زر را اندر اندم   بمالد دست و روی و پای را هم
بخواند پس همانگه واج نسرشت   بدان رسمی که فرمودست زرتشت
بشوید بعد ازان با آب رو را   بگویم جملگی ترتیب او را
نخستین یک اشم را گفت باید   دهان بر هم نهادن نیز شاید
ز بهر پادیاب از بن بگوید   نخستین پنجه را سه بار شوید
ز بهر روی دانا این بگوید   ز رستنگاه موی سر بشوید
همیدون تا زنخ هم از بناگوش   بشوید جملگی سه بار باهوش
که ساعد را ز پنجه تا بآرنج   بشوید جملگی سه بار بیرنج
وزانپس پای را تا ساق سه بار   بشوید تا بپاکی میشود یار
بخشکد روی و دست خود بروسال   که تا یابد ثوابی ار چندین حال
بخواند بعد ازان کیمنا و ستا   سراسر جملگی هم تا زمیچا
باین ترتیب سازد پادیابی   کزان یابد در آن گیتی ثوابی
کند کستی بخواند واج سرشت   کلام پاک داور یاور و پشت
بکستی خود سه بند است و گره چار   بگویم جمله شرحش ای نیکوکار
سه بندش دان همت با هوخت هورشت   که کستی مثل آب و دین بود کشت
تو معنی گره چار این بدانی   بدل دانسته آن را نیک خوانی
گره چون اولین در پیش داری   بدل در این سخن را یاد آری
که هست او یک خدای جمله هستی   ز هرچه هست در بالا و پستی
که پاکست و مثال او دیگر نیست   بهیندویان زاسرارش خبر نیست
گره دیگر زنی چون پیش خود را   گواه این بدل آری تو سرجا
که دین مازدیسنا نرا شکی نیست   که حق دینست و دروی شبهتی نیست
سیوم را این گواهی ده تو ای یار   که پیغمبر زرتشت نکوکار
بود پیغمبر یزدان بکتا   که خلقانرا بد او رهبر بهرجا
گره چارم زنی چو آخرین را   پذیری این سخن داری یقین را
کنم نیکی که تاجان را توانست   دوم دور از بدی تا درتن روانست
باین ترتیب گر سازی تو کستی   نیاری یاد در دل هیچ سستی
هر آن وستا که میخوانی قبولست   دل دیوان ازآن خواندن ملولست
تمامی پایه دین بهی را   بکستی برنهاد آن پاک دانا
به بی ترتیب گر کستی کند کس   همین دان کو نکرده باشد و بس
بخواند بار دیگر باج نسرشت   که تا گردد سروش ایزد ورا پشت

پس آنگه خوانده باید یشت هرمزد
که یابد در دو گیتی زآن بسی مزد

پسش ارد یبهشت و هم سروشست
بخواند هر سه هرکو پاک هوش است

بخواند گاه هاون با درستی
درین خواندن نسازد هیچ سستی

بایستد یک طرف بهر نیایش
تن و جان پاک دارد در ستایش

یکی خورشید و دگر مهر باهوش
که ننماید همی یکدم فراموش

سحرگه چون نیایش کرده بیرون
رود در کار و بار خویش ایدون

بخانه باز آید کرده آن کار
قبول افتد سخنهایش بدربار

در بابت فرض گاه رفیتن چه باید خواندن

بود فرض آنکه فرموده ست یزدان
چو واجب آنکه فرموده بزرگان

شود گاه رفیتن چون پدیدار
بشوید دست و روی خود دگربار

نیایش را بخواند با دل پاک
که تا گردد ز دیو و دروج بی باک

پسش گاه رفیتن را بخواند
ز بعد وی زبان بر یشت راند

یکی هورمزد یشت پاک و برتر
کزان خواندن شود کار تو بهتر

فرض گاه ازیرن

بشوید دست و رو چون گاه دیگر
بود هر پنج گه ای مرد رهبر

کند گاه ازیرن هم نیایش
یکی خورشید و یک مهر از ستایش

ازیرن گاه و پس یشت سروشست
بخواند بعد یکدیگر چو هوشست

فرض گاه اویسروثرم

چو وقت شام شد استاره پیدا
بود گاه اویسروثرم هویدا

بباید کرد زودی پادیابی
کند کستی ز بعدش با صوابی

سروش یشت اول خوانده باید
بجان و دل سوی کرفه گراید

پسش هورمزد یشت پاکداور
که ما را در دو گیتی اوست خاور

دگر یشتی که آن ارد یبهشت است
بخواند هرکه او نیکی سرشت است

بخواند پس سروشی یشت هادخت
که تا ماند ز چهار فرض پرداخت

پسش گاه اویسروثرم بخواند
که دین را نیک و بی شبه داند

بوقت خواب باید بود باهوش
که نکند خود پتتی را فراموش

بهر شب گر پتتی را نخواند
گناهی کان ز نادانسته داند

کند جمله معاف آن پاک دادار
نماید پیش دوزخ مثل دیوار

پدت را گر نداند کرد مردم
دهرمابد بهودن هیربد هم

که تا خواند پدت بهر روانش
گده از بن برد تحقیق دانش

پتتی گر نخوانده باشد آن کس
بباید این سخن خواندن شدو بس

که من از هر گنه در دل ندیدم
و یا گفتم و یا کردم بجستم

اوخش من پشیمان و پتتم
بگوید این سخن گر اندراندم

بخواند پس یکی اهنور تمامی | بگوید یک اشم را صد تمامی
درانه گر اشم وهوی بخواند | هزارش اجر او بیشک بداند
بخسپد بعد ازان با بخت بیدار | شریک کرفه پاکانست هموار
چو از پهلو به پهلوی بخسپد | دران حالت اشم وهوی بگوید
بهر دم کان برآید از تن او | درم سنگ سه کرفه دان تو نیکو

فرض گاه هوشهن

دو گاه اوشهن این کار کردن | ز جای خواب کستی نو نمودن
بگیرد آب زر پس واج بسرشت | بخواند چونکه فرمود است زرتشت
کند خود پادیاب از روی خوشناک | کند باج سروش آغاز بی باک
بخواند نیک کان هورمزد یشت است | پسش ارد یبهشت و هم سروشست
همان گاه اشهن و پس دعا را | بخوانی تا شوی زان نیکی افزا
هران وستا که خواند گاه اوشهن | نوابش بیشمر ای مرد روشن
بگفتم جملگی تفصیل هر گاه | که باید کرد این روز و شب و ماه
بدان تو اینچندین فرض شب و روز | که باید کرد زود ای نیکی اندوز
تو ای داراب پالن اندرینکار | بکن جهدی و هم می باش هشیار

در بابت آنکه زنانرا چه فرض است نیایش و یشت هست یا نه

زنانرا فرض یشت و هم نیایش | بفرمود است یزدان با ستایش
همین فرمود فرض اندر ره دین | که دارد عزت شوهر بآئین
سه بار پیش سوی خویش آید | بآئین ادب چونانکه شاید
بایستد پیش شوهر دست بر کش | ز راه صدق و هم با روی دلخوش
بگوید هرچه فرمائی کنم من | که در فرمان تو جان میدهم من
هرانچه شوهرش فرماید آنکار | بجان و دل بجا آرد بهر بار

فرض ابزشن و وندیداد سروش

دیگر فرض یزشن و هم وندیداد | بگویم مر ترا مگذار از یاد
کسی کو چارده ساله شدست آن | چه بر مرد و چه زن فرض است یکسان
نخستین فرض کان یشت سروشست | که یشت و وندیدادش کن چو هشست
سروش پاکرا یشت و وندیداد | نخستین کرده باید از راه داد
که غیر از وندیداد و هم یزشن | روا نبود دگر کار و کنشن
بگیتی کرفه دیگر کسی کرد | بجز یشت سروش ای پاکدین مرد
روانش را ازان نرسد همی بهر | درین گیتی بود زان کرفه بی بهر
اگر یشت سروش و وندیدادش | نخستین کرده شد از روی دادش
که بعد از وی نوادی کرده باشد | بعمر خود همی بشمرده باشد
سروش پاک آن کرفه بدفتر | نویساند به پیش مهر داور
تو ای داراب بن دستور پالن | تو وزن کرفه را برگیری از بن

در بابت ثواب وزن یزشن و وسپرد و وندیداد که چند ثواب باشد

که تا بهدین بدین باشد هشیار   بدیگر کس کنند از وی خبردار
بفرماید کسی گر یک یزشن   ز کرفه شد روانش پرورشن
ثواب وی تناور هزار است   که جمله بود و پیشش شمار است
بود ده پنج سیرش یک تناور   کزان شیطان و اهریمن شود دور
کسی یک ویسپرد فرماید از زور   رسد بدو هزار آنرا تناور
یزد گر وندیداد از روی پرنور   رسد کرفه ورا یک لک تناور
بهر یک باج و هر یک آفرینگان   بهر یک یک تناورش بهیدان

در بابت برشنوم گرفتن و دیگر کسانرا دادن

دو دیگر آنکه جهدی آورد پیش   دهد در راه دین جان و تن خویش
بگیرد خود برشنوم از سر دل   که تا بود روان خویش در کل
شود پاک از پلیدیهای دشمان   نباشد اندران گیتی پشیمان
برشنوم او اگر نگرفته باشد   ز دیوان و درج نفریفته باشد
ازین گیتی رود چون زشت کردار   روان وی بگندد همچو مردار
اشوان فروهر امشاسفندان   نتانند آمدن زان بوی بدسان
حساب و هم شمارش نا کند نیز   بحسرت در بماند از همه چیز
روانش از گروثمان دور ماند   بسا حسرت خورد مهجور ماند
گرفتن گر نتاند از تن خویش   ز روی درد و بیماری و یاریش
بفرماید بموبد یا به دستور   که تا گردد روانش پاک و پرنور
چنان باشد بدست خود گرفته   بدان گیتی بدفتر شد نبشته

در بابت نوزود کردن یعنی کسی را هیربد کردن و گیتی خرید یشتن

چو دیگر آنکه کوششهای بسیار   همه بهدین کند خود اندرین کار
شود نوزود اندر راه بهدین   که افزاید سر اورا قدر و تمکین
هزاران کرفه گر بشمرده باشد   جز از نوزود دیگر کرده باشد
چون نوزودی نکرد از روی ایمان   نباشد سر اورا جاگه گروثمان
اگر چندانش مایه بدست اورا   که نوزودی نماید ای نکورا
بود ناچار گیتی خرید یشتن   ثواب هر دو را یکسان شمردن
بیابد جای خود اندر گروثمان   بشادی و خوشی پیش روانان
اگر در زندگی نوزود کرده   ریا کرفه ز گیتی خرید برده
بهر سالش دو چندان کرفه باشد   بسی کرفه روانش برده باشد
روانش را سه باره در گروثمان   برند از راه پل اورا خرامان
تمامی جای او اندر گروثمان   نمایندش همه امشاسفندان
بگیتی باز آرندش بسی خوش   بشادی میدوان با ناز و باکش

بماند درخت اینکار را هست که هر روزی فزایش بار را هست
روانش چون ز گیتی رخت بر داشت تمامی مال خود اینجای بگذاشت
چو زن کردار نیکوئی کرده باشد بعقبی بهرهٔ خود را شناسد
که جمله مینوان امشاسفندان فر و هر هم روانان اشوان
بچینود پل باستقبال آیند روانها جمله دل خوشحال آیند
همه حوران نثارش را نمایند اشوان جمله پیش وی گرآیند
بیاید بهمن و دستش بگیرد گروثمان جنت روشن پذیرد
روان را عزتی بهزین چه باشد که با بهمن بجنت در بتازد
دهد بهمن ورا میدیوزرم جام بخور کین شاد باشی تا سرانجام
ازین روغن چه نفعی هست ای یار بگویم پیش تو زان نفع و مقدار
که در گیتی غم و رنجی که دیده نباشد یاد در جنت رسیده
همی تا رستخیز آن شاد باشد ز گیتی فکر و غم نا یاد باشد
اگر نوزود و گیتی‌خرید را کس نکرده باشد آن نادان ناکس
بدان گیتی روانش جا نیابد هر آنکس بیند او را رو نتابد
بگردد تا قیامت مبتلا وار نیابد جایگه این راست بندار
اگرچه کرفه دیگر بسی کرد بجز نوزود و گیتی‌خرید یک مرد
نیابد جای خود اندر گروثمان بهم باید رود باشد پشیمان
توانگر را فریضه هست هر سال که گیتی‌خرید فرماید بهر حال
که هر کو پیش گیتی خرید فرمود بجنت در مراتبها بیفزود
که این گیتی‌خرید از جمله کرفه مراتب بیش دارد نیز صرفه
ز جمله مرتبه‌ها یک مراتب بگویم پیش تو می باش راغب
کس ار تقصیر بیحد کرده باشد بسی جرمی ز نادانسته باشد
بچینود پل روانش را سیاست نمایند مینوان بهر حراست
پس آنگه در بهشت و یا گروثمان دهد جاگه ورا امشاسفندان
ولی اورا ز دوزخ وا رهاند کسی کو عاقلست این مژد داند
ولی در زندگی این کار میکن روان خویش با او یار میکن
که هم چندانش کرفه هست هر سال مهل از یاد و هم میدار هر حال
روان خویش را هم خویش غم خور زن و فرزند را غمخوار مشمر
وی از بهر روان خویش غمخوار شوند ار بهر خود کس را بآزار
اگر خارش بود بر پشت خویشت نخارد خوش جز از انگشت خویشت
هر آن کرفه که خود در زندگی ساخت بهر ساله دو چندان کرفه پرداخت
که بعد مرگ افزونی نباشد هر آنچه کرد همچندان شناسد
تو ای داراب جهدی کن درین رای کزین کرفه گروثمانت شود جای

در بابت زنده روان کردن

دگر تاکید از هر کرفه بسیار کنم من پیش تو ای نامبردار
فریضه هست بر مرد و زن ای دوست کند دل صاف همچون مغز از پوست

کند زنده روان بهر روانرا   روان زنده کنند از بهر عقبی
یزد یشت سروش آن پاک مینو   چو باج و آفرینگان همره او
که تا سه روز پیوسته نماید   چو پیمان سیوم شب اندر آید
شود گاه اوشهن آنوقت پاکی   کزانست اهریمن را دردناکی
چو باج چار باید یشت ازداد   نخستین رام و دیگر رشن آستاد
سیوم باج سروش و چارم اردا   فروهر اشوان آن نیک پانا
چو بر باج چهارم میوه و می   نهد یکدسته جامه پاک بر وی
که آن جامه بود باریک و زیبا   سفید و پنبه گین و نیک اعلی
بمینو زان بود بس شوکت و فر   همه پیش روانان فروهر
ازان جامه بود بالا نشین او   بود افزون شکوه و فر بمینو
بود گر جامه نازیبا و ناخوب   که ناید پیش مردم هیچ مرغوب
بمجلس در بسی شرمنده باشد   سر خود را فرو افکنده باشد
که خود را از همه کهتر همی بیند   چه از دیگر روان کمتر نشیند
مثال اینجهان در آنجهانست   به پیش عاقل و دانا عیانست
که آن جامه اشو دادی نماید   بموبد یا بدستوریکه شاید
بود زنده روان آنوقت بهتر   که هیربد را دهد خود جامه و زر
چهارم هم دهم تا سال هر ماه   کند دستور باج و یشت هرگاه
کند سه دسته جامه تا سر سال   چو باشد دسترس یا تنگ احوال
یکی وقت شب چهارم کنندش   بدستور و بموبد می دهندش
دو دیگر آنکه چون باشد سر ماه   دسیروزه نباید یشت همراه
سه دیگر آنکه باشد چون سر سال   بهمراه درون یشتن بهر حال
میزد و آفرینگان و درون نیز   به مقدار حال خود نهد چیز
دو چندان کرفه اش هر سال باشد   روان او ازان خوشحال باشد
که هر ساله نوازش مهر داور   دویساله تناول هفت بیور
چه بهدین چه بود دستور و موبد   چه برمرد و چه زن فرضست این حد
بتاکید تمام اینکار کردن   ز دنیا کار دین را به شمردن
رود اندر سفر از تن چو هوشش   ز آفت گر نشد خوب و سروشش
اگر زنده روان کرده بود پیش   بکار آید مر اورا آنزمان بیش
سروش ایزد نخست آید به پیشش   چنانچون کودن غمخوار و خویشش
همان جامه بپوشد پل حاضر   نماید بنجی وه در پیش داور
نکبتی گر نه کرده باشد این کار   سروش ایزد نباشد آنزمان یار
بپیچد بر پل بماند با غم و درد   بحسرت در بماند از همه فرد
بدرویشان فرض هست یکبار   که از زنده روان باشد خبردار
توانگر را همی هر سال باید   روان خویش را زنده نماید
چه زنده روان درویش و توانگر   بمینو مزد او یکسان تو بشمر
ز بهر آن همه بهدین دیندار   بتازند و بدین باشند هشیار
بشو داراب با زنده روان یار   که تا یابی دوچندان کرفه زینکار

در بابت آنکه زنانرا شک دشتان آید پرهیزش چه طور باید کرد

هر آن بهدین که او دیندار باشد　　نصیحتهای من چون جان شناسد
چه هر رازی که از دین گفته ام من　　ز نثرش سوی نظم آورده ام من
چه اندر پهلوی و زند و پازند　　بدیدم معنیش از چون و از چند
دلم را پاک و روشن کرد ایزد　　ز لطف او بنظم آوردم از خود
هر آن بهدین که شنود یا بخواند　　بداراب آفرین از جان رساند
زنانرا فرض دشتانست بسیار　　بگویم پیش دانایان دیندار
که هر زن را که دشتان شک آید　　نخستین جامه از تن دور باید
بیکی گوشه که دور از آب و آتش　　که از مرد اشو هم پاد یابش
ز ماه و آفتاب و آسمان نیز　　از کوه و انجم و هم اروران نیز
که در هرچیز او چشم افگند خود　　اشیند در سر وی جرم بیحد
بسی پرهیز باید وقت خوردن　　که شاید یک رکو بر دست کردن
خورد با چمچه نان از احتیاطی　　نذوشد هم بنا کیداب آبی
گر افتد بر تنش یکقطره آبی　　تنافوری گناه و هم عذابی
که از سه روز تا نه روز ماند　　زبعدش چونکه خود را پاک داند
بشوید خویش را ازروی ترتیب　　که تا نبود ورا سختی و تعذیب
به نیرنگ و به آبش غسل باید　　کزان ناپاکی و دشتان زداید
اگر از روی دین پرهیز ننمود　　روانش را عذاب بیحد افزود
بدوزخ او بود در جاگهی تار　　بماند تا قیامت خود گرفتار
گناهی کان ز نادانسته باشد　　پتت را کرده پرهیزش شناسد
بپرسیده پیمبر با جهاندار　　که توجشهای دشتانچیست دادار
جوابش داد آن دادار ایزدان　　که گویم توجشات جرم دشتان
که من یک نسک دادم نامش این دان　　که اورا دوازده هاماست بر خوان
یزد از بهر توجشهای دشتان　　که سازم عفو جرمی را ز نسیان
یزد یا خود بفرماید بدستور　　که تا گردد روانش صاف و پرنور
سکندر چون بایران شاه بوده　　که جمله نسک در آتش فگنده
که روشن شد همین نسکش بهمراه　　همه ایرانیانرا کرد بیراه
که دستوران شده جمع از تمامی　　بجای دوازده هاماست نامی
ده و دو کرد یشت پاک ایزدان　　کزین یشت است توجشهای دشتان
بگویم شرح و تفصیلش تمامی　　که باشد نزد بهدینان گرامی
نخستین کن یزشن پاک یکتا　　کزان یابد مراد دین و دنیا
گناهی کان بجسته در اشو مرد　　معافیت شود هم زین یزشن کرد
دو دیگو تیر و پس خورشید و مه دان　　ز بعد یکهگوش اورا بخوان
چو آبان آذر و خرداد و مرداد　　چو اسفندارمد دیگر همی داد
سروش و آخرش ارد افروهر　　که باشد کرفه بیحد و بهی مر
ده و دو این یزشن دوازده بار　　بیزاند تا شود با مینوان یار
ده و دو ونندیداد این فرشته　　یزاند تا شود پاکی سرشته

شود پاک از پلیدیهای دشتان   نباشد اندران گیتی پشیمان
بدان کان جرمش از بن میشود دور   روانش را بعقبی میرسد سور
زنی کو دوازده ماه است فرسود   گناهی کانچه از بن میشده بود
شود پاک از همه تقصیر دشتان   که این توجش زروی دین بهیدان
بجائی بهر توجشهای دشتان   نبشته سی و سه وندید یزدان
گزان تقصیر دشتان دور گردد   روان او ازان پرنور گردد
اگر خود سی و سه کردن نتاند   ضروری است در هچده دوازه
اگر هچده نتاند پس ده و دو   ازان کمتر مکن ای یار نیکو
ایا داراب پالن کنی تو تاکید   که تا باشی ترا یزدان نباید

در آنکه دروج نسش چند قسم هستا

بدان کین ریمنی این نسش دیو   دچندین گونه باشد دان تو این ریو
نخست آن ریمنی بسیار بدتر   کزان بدتر نباشد هیچ دیگر
بود کان وقت جان کندن در آید   که استگواد جان کس رباید
به پیوند و بسگدید ار کند کار   نباشد غسل بروی واجب ای یار
که هر شخصی که بی پیوند و سگدید   بان مرده تن خود را بیفتید
کند زان جامه چاک وتن برشنوم   که تا باشد روانش پاک و معصوم
همی کمتر ازان در وقت دشتان   چه اندر وقت زادن هست یکسان
بباید شستن از نیرنگ و آبش   تن و جامه همه بهر صوابش
بهر مردم که در دل شک بیاید   و یا در خواب بازیدش نماید
مر این را از نسش باید شمردن   که مرد مرا همی در خواب بردن
بود خود جامه پاک و تن بشوید   دواج و پادیاب از بن بشوید
دگر وقتیکه مردم خواب سازد   سحرگه چون زجای خواب تازد
بآب زر بآبش دست و رو را   بشوید شک ندارد هیچ سو را
تمام این از نسش بشمرده باید   ز یکدیگر همی کمتر نماید
که این دیو ازتمامی نوه دیواست   پلید و ریمن و مردم فریب است
بیک لحظه بگردد جمله گیهان   بیک ساعت کند ریمن بخلقان
قسا دشتان ویازی آنکه در خواب   بوقت صبح آب زر پسش آب
بیابی ریمنی و هم پلیدی   تمامی از نسش دان کان شنیدی

در بابت آنکه ایزشن و وندیداد و باج و آفرینگان سی و سه امشا سفندان ایزاند

تو ای داراب بن پالن بکن یاد   زجمله فرضهای بیش و کم شاد
هران بهدین که دارد دین زرتشت   بدین مازدیسنان یاور و پشت
که بر هر مرد و هر زن هست واجب   که اندر کرفه باید بود راغب
یزشن خود وندیداد سی و سه یزد   که باید زان بهدو هم بسی مزد

هران تقصیر در امشاسفندان
شود جمله معاف ازروی احسان
که دادار جهان زیر و بالا
بمخلوقات داده جملگی چیز
سپرده یک فرشته بر یکی چیز
که مردمرا بهریک چیز تقصیر
ز بهر آن بود واجب بمردم
یزشن و وندیداد و آفرینگان
اگرخود وندیدادش یشته باشد
یزانند هم یزشن سی و سه را
هر آنجا یشت و وندیداد آید
بر آید تا مراد تو بدنیا
بمینو زان ثواب بیشمارت
اگر تقصیر هر چیزی بر آید
که معنیء یزشن این بدانی
که معنی وندیداد این دان نکورای
بچندون پل به پیش مهر ایزد
بوزن یک مژه کرفه فزون شد
ده روشن بهشت اورا مقامش
گناهش یک مژه گر شد زیاده
که ماند تا قیامت زار و رنجور
بدان تا از گنه پرهیز سازید
گناه و کرفه شد وزن برابر
نباشد راحت جنت دران جای
پس ارچه کان گناه خورد داده
بسوی کرفه و دیگر همیکوش
گناه و کرفه مردم بدنیا
که هرچندانکه کرفه جایش چندان
بود ورن گنه اورا عذابش

که مهر ایزد همیدارد یکی گرز
بوستا ورز میگویند آنرا
که در دوزخ همی خواهند دیوان
ولی چون وزر روشن را به بینند
درین گیتی چون فرزندان وخویشان
بهشتی گر بود افزون ده جاش
اگر درود باشد کس پراز غم
هر آنکو کرفه را در زندگی کرد

چه در یزدان بود جسته ز نسیان
ثوابش حاصل آید نیز چندان
که هست او پاک وراد و هم تعالی
کزان قایم بود دنیا و دین نیز
که باشد او نگهبان در یکی چیز
همی باشد ز طفلی تا شود پیر
که یزد سی و سه خواند بمردم
میزد وباج او از یکدیگر خوان
نگهبانش سوی عرش شتابد
که باج و آفرینگانش بهمراه
میزد و آفرینگان نیز شاید
شوی شادان و دلخوش روی زیبا
رسد ار هر یزشن و کار وبارت
فرشته پاسبان او رساید
کند حاجت روا چون خوش بخوانی
گزارشن گناه و کرفه افزای
گناه و کرفه سنجد رشن ایزد
که روی آن اشوان سرخگون شد
بو آید تا برستاخیز کامش
بدوزخ در همیشه جای داده
کند فریاد و زاری ازپسی جور
دل و جانرا بسوی کرفه تازید
همستگانش ده جاکه سراسر
نباشد بیم دوزخ ای نکو رای
ازو پرهیز سازد تا تواند
که تا یابی گروثمان جای دلخوش
شمارش میکند آن پاک یکتا
بجنت میدهدش میدوانان
بدوزخ میرساند ار حسابش

بلند و روشن و بالاش هم برز
نهاده برسر دیوان بدرا
که مردم را کشند ازحد فریوان
ز دورش با تحیر دار نشینند
کنند گر کرفه ار بهر ایشان
رسد یک پایه افزون خاص ماواش
کند کیفر عذابش در جهنم
بمینو زان دو چندان حاصلش خورد

بدست خود کس ار کرفه نکرده　　غم از بهر روان خود نبرده
زبعد وی همی فرزند و خویشان　　چرا غمخوار باشند بهر ایشان
کند یا نی چو فرزندان پس از مرگ　　در آنجا که بود بی ساز و بی برگ
ثوابی داراب یابان زود فی الحال　　بکن تو شرحهای فرض هرسال

در بابت آنکه فرض گهنبار کردن بر همه کسان واجب است

که این شش کرفه در هرسال باید　　چه برمرد و چه زن هرحال باید
نباشد هیچ به زین کرفه دیگر　　که تا یابد ثواب و مزد بهتر
نکرد این کرفه گر در دل نداند　　بچندود پل روانش باز ماند
گناهی پل شهودشی در قلم راند　　که یعنی زین گذر بر پل دجا ماند
مر این شش چیز گویم یاد گیرش　　هر آنچه گویمت از دل پذیرش
نخستین دان گهنبار ای نکورای　　ازین کرفه گرو دمانت شود جای
که هرساله گهنبار شش آید　　بصدق دل نمودن نیکش آید
میزد و آفرینگان و درونش　　چه یشت و رادیداد وه فزونش
دهقدار توان کردن گهنبار　　هر آنچه دسترس باشد کند کار
ثوابش از همه کرفه فزونتر　　ازین کرفه نباشد هیچ بهتر
شد از جمشید این رسم گهنبار　　که خود کردی و فرمودی دهقدار
که دیگر جشن جشن هر فرشتست　　که گهنبار جشن اورمزد است
که هریک چیز کرده یک میزدی　　ابا امشاسفندان پنج روزی
نمود و فرض کرده بر خلایق　　که تا در دین به کردند فایق
درون وهم میزدی هم گهنبار　　که تا نایشته باشد اول کار
نشاید خورد چیزی هیچ دیگر　　بسی تاکید فرمودست راهبر
که دادار جهان ازروی احسان　　کند درویش راهم مرد شاهان
گهنبار یکی درویش بی حال　　که هم کرفه کند با صاحب مال
چنانچون کرفه بهدین دیندار　　که نامش مرزبان و نیک کردار
فزونتر شد زگهنبار جمشید　　که ار خوانش خلایق شد پر امید
که این قصه سراسر من بگویم　　طفیل مرزبان و شاه پویم
هران بهدین که باشد نیک دیندار　　ازین قصه شود دین را خریدار

قصهٔ گهنبار نوشیروان شاه و بهدین مرزبان

بگویم من حکایت ار گهنبار　　که چون سازید نوشیروان دیندار
که سیم و زر برو مصروف کرده　　گهنبار بسی معروف کرده
چنان جشنی که از شاهان پیشین　　نکرده باشد از داد و هم از دین
مرتب ساخت گاهنبار دیماه　　که تا خلقان شوند زین فرض آگاه
زتخت خویشتن تا راه شش ماه　　خلایق را تمرد از جشن آگاه
که هر جایکه بهدین نام باشد　　که و مه هر که خاص و عام باشد
فراز آیند در جشن شهنشاه　　بهر منزل دکانی کرد در راه

که هرکس را ز سرکار شهنشاه   خوراک و خرچی خلقان همه راه
شراب و نان و دیگر هرچه باید   چنان کانده راه از دل زداید
دهندش زود تا او سیر گردد   بره رفتن مثال شیر گردد
بهر شهری و سرداری بدلشاد   بُهر خویشتن فرمان فرستاد
هران بهدین که در شهر و در اطراف   بود اورا فرستندش بدل صاف
سواری و خوراک و خرچی راه   دهندش جمله از سرکار هرگاه
بماه دی بود جشن گهنبار   تمامی گرد آیند زود ناچار
ز حکم شاه چون آگاه گشتند   خلایق جمله اندر راه گشتند
کسان عاملان همراه بودند   همه خرچی زگنج شه ربودند
چنین تا جمله بهدینان هر شهر   کسی کو داشت از زرتشتیان بهر
همه گرد آمدند و شاد خندان   شهنشه داشت شانرا همچو مهمان
پس آنگه پادشاه هفت کشور   انوشیروان عادل داد گستر
رسوم جشن را در باغ کرده   که خوش باشد خورش در باغ خورده
همه دستور و موبد باج بشتند   میزد و آفرینگان را نمودند
ز میوه و زشراب و از خورش نیز   چنان در خورد شاهانه سزد چیز
زروز مهر تا بهرام خوشنام   بجشن اندر خلایق کرد آرام
که چون فارغ شد از جشن گهنبار   بترتیب و بداعش ساخته کار
بقدر هریک و اندازهٔ او   بمهمان داد خلعتهای نیکو
سواری جمله از سرکار دادند   مرادشانرا بجای خود رساندند
کس از پیشینگان شاهان دیندار   بدان آیین نکرده نه گهنبار
مگر یک نیک بهدین مرزبان نام   غریب و بینوا و بود ناکام

بمزدوری و محنت روز بردی   همه ایام خود در سور بردی
زن و فرزند بود و خرج بسیار   نبودش غیر محنت کار و کردار
هران روزی که مزدوری نکردی   همه فرزند وزن از فاقه مردی
که آن بهدین برفته در گهنبار   زنا داری بخانه مانده ناچار
چون آخر روز گهنبار پنجم   که یاد آمد بوقت شب همانندم
میزد و آفرینگان گهنبار   نکردم من فراموش گشتم از کار
شد از بینوایگی حیران و دل ریش   کجا یابم چه آرم از فراپیش
که فرض خود گذارم در ره دین   کزان یابم بهیدو جاه و تمکین
زخان خود یکی درا بر آورد   بدوکان یکی سوداگری برد
گرو داده از آنجا زر بیاورد   بقدر خویشتن رسم درون برد
برای آفرینگان مودهی جسته   که سازد راه ورسم دین زرتشت
همه دستور و موبدها که بودند   بجشن شاه شادی مینمودند
زبهر هیربد گردید بسیار   ولیکن هیچکس را یافت درکار
یکی هیربد بپای لنگ میماند   ز بی پائی کجا ره بتوان راند
نرفته بود در جشن شهنشاه   بدان بهدین زبهرش کرد آگاه
به بشش رفته زاری کرد بسیار   که حالا میرود وقت گهنبار

اگر آئی بجای من زنیکی   مرا سازی سرافراز دو گیتی
ورا موبد بگفت ای مرد بهدین   که نتوانیم رفتن راه چندین
پس آن بهدین ورا برد وش برداشت   بجای خویشتن آورد و بگذاشت
به پیشش درنهاده جملکی چیز   که تا از روی دین ده یزد تیز
به پیشه جملکی آنموبد پاک   بدل پاک و بجان بیترس و بی باک
چو پیشه شد بنوشیدند و خوردند   ازان کرفه بشادی کام بردند
مران بهدین ورا برداشت بردوش   بجای او سپردش باز باهوش
باین تصدیع آن بهدین بهدان   نمود از دل میزد و آفرینگان
که نوشیروان یکی شب دید در خواب   که کشتیهای پرزر هست بر آب

هم دریا ازآن کشتی شده پر   هم کشتی مرصع بد از در
هم دریا ازان کشتی بسیار   نموده تنگ و کشتی جمله پربار
چه از نعمت چه از مبلغ چه اززر   دران کشتی فراوان بود بیمر
که مرد مهای خوب و نیک احوال   ازان کشتی فرومی آورند مال
دران اطراف باغی دید رنگین   که ایوان بد درو با نیک آیین
همی سازند جمع آنمال در باغ   که بالایش نتان پرید هم ماغ
زچندین مال و چندین باغ و ایوان   دل شه شد ازان بسیار حیران
که چندین زر بهر خود ندیدم   ندیدم بلکه ارکس کم شنیدم
خداوند از بهر کیست این گنج   کرا بخشی همین نعمت تو بیرنج
بپرسیدم بیک شخصی همانجا   که این نعمت زبهر کیست فرما
بخوشروی همی آن شخص فرمود   که این گنج ثواب و کرفه و سود
یکی بهدین پاک و مرزبان نام   غریب و بینوا دیندار ناکام
فلان شهرش وطنگاه و مقامست   بپاکی و اشوی نیز نامست
نمود او خود گهنبار از اشوئی   ثواب او شده جمع از نیکوئی

که چندین باغ و این ایوان و این زر   ازان اوست ای مرد هنرور
شهش پرسید کای مرد اشو پاک   که هستی تو بخوشروئی خره ناک
کهنبار یکه نوشیروان دیندار   تصرف کرد بروی زر و دینار
چه مقدارش بود فرما جوابم   که وزن کرفه و مژدش بیابم
جوابش باز داد آن پاک بنیاد   که هرچه گویمت ازدل بکن یاد
که گاهنبار شاه و مرزبان را   ثواب هردورا شد وزن یکجا
بپرسیده شهنشاهش دیگربار   بگاهنبار شه شد خرج بسیار
چرا شد کرفه شاه و گدا یک   همیدارد دلم از گفته اش شک
جوابش داد آن مرد نیکورای   بگویم من ترا خود باخوش آوای
که شه در خرچ کرفه گنج زرکرد   ورا باید بقدر خود بسر کرد
غریب و بینوارا فرض خودرا   بقدر خویش باید کرد آنرا
چه مزد کرفه را درپیش داور   هم از شاه و گدا کرفه برابر
بگیتی کار کرفه گرکند کس   بشه گنج و بدرویش یکدرم بس

ازان شه مرزبان و شاه یکسان — بهزد کرفه پیش پاک یزدان
شده بیدار چون این دیده درخواب — بماند پادشه از خواب درتاب
سحرگه شه بتخت زر نشسته — همه دانا و موبد صف ببسته
به پیش جملگی دانا و موبد — بگفته قصه آن خواب بیحد
بشهر مرزبان قاصد فرستاد — که آرد زود آنرا با دل شاد
چون آمد پیش شه داده زمین بوس — که در حکم تو بادا روم تا روس
شه از نرمی و خوشخوئی بفرمود — که گناهکار تو از جمله به بود
مرا ده از گناهکار تو کرفه — ترا باشد ازین بسیار صرفه
زر و سیمت دهم چندانکه خواهی — مرا الله کفم از هر تباهی
جوابش داد آن بهدین بهدان — که عرض من شنوای شاه شاهان
گناهکاریکه از بس رنج کردم — که من از کردن خود فرض بردم
چو بفروشم بدست تو درینجا — چگویم من جواب فرض آنجا
همه ارکان دولت جمع گشتند — بآن بهدین همه یکدل بگفتند
که حکم شاه را از جان پذیری — وگرنه در عذاب افتی و میری
دگر باره بفرمودش شهنشاه — گرآن کرفه مرا بدهی بدلخواه
دهم از سوی من هرچت خوش آید — زن و فرزند تو شادی نماید
دگر باره نموده عرض بهدین — که ای شاهنشه ایران و هم چین
زن من هم شریک این ثوابست — بکرفه جست و جوی او شتابست
زمن جز حکم او هم داد نتوان — روم اورا بپرسم گر دهد آن
پس آنگه من جواب شاه گویم — طفیل حکم شاهنشاه پویم
چنین گفت و ز پیش شه روان شد — بشادی سوی خوان خود دوان شد
زن خود را بگفت آن ماجرا را — که شه از کرفه کرده چون چرا را
زبهر کرفه و مزد گناهکار — که مایان وقت شب کردیم ناچار
بمن شه گفت من پیش تو خواهم — اگر بدهی ترا هرجا پناهم
دهم من گنج و زر چندانکه خواهی — کزان در عمر خود هرگز نکاهی
نمودم عرض با او کای شهنشاه — که حکمت هست جاری برخور و ماه
ازین کمتر چه میخواهی بفرما — که جان و دل به پیشت هست یکتا
شهنشه گفت آن مزد گناهکار — که کردی وقت شب هنگام خریدار
بمن ده در عوض زر گیر ازمن — بدلخواهت دهم من گنج روشن
چو بشنیدم زشهنشه کلامش — ببردم سجده و کردم سلامش
بگفتم باز من کای شاه آفاق — بشاهی درهمه روی زمین طاق
که من بنده غریب و بینوائی — کجا زیبد بشه مزد گدائی
که من ازجمله سختی فرض خود را — ادا کردم ز بهر زاد عقبی
دهم من گر ترا پس فکر من چیست — مرا پل بر یاوری ازبهر من کیست
بعقبی گر کسی بهر غم من — جوابم گر دهد اورا دهم من
چو دیگر بار شه تاکید فرمود — که باما داده باید اینچنین سود
زشرم شه ندیدم بس جوابش — بهانه جستم ازگه باصوابش

که ای شاه جهان آفاق گیری • بکار هرد و کون روشن ضمیری
زن من همشریک است اندرین کار • ورا پرسم بمزد آن گهنبار
شهنشه گفت رو پرسیده باز آی • که دارم با تو ایدر من یکی رای
زپیش شه بیرون کردم چو خود را • بسویت آمدم تو راست فرما
چه گوئی و دولت چه ره نماید • بدو ره یک کدامین خوشتر آید
جوابش هم زن او ایدچنین داد • که ای مرد اشو و پاک بنیاد
گهنبار یکه ما از رنج بسیار • نموده‌ایم از برای آخرت کار
بدست شه فروشیم این چه بهتر • بکرفه در نگر در زر تو منگر
برای راحت خویش دنیوی هم • خوشی و راحت عقبی فروشم
هر آن کرفه که شه میخواهد از ما • زبون نبود که خواهد بود اعلی
اگر گنجی دهد ما را شهنشاه • خسش بشمر که خواهد رفت ناگاه
خدا گر گنج عقبی داد ما را • چرا ضایع کنم از بهر دنیا
بشاهنشه برو زودی ابا کن • که راضی نیست در دادن زن من
سخنهای زن دستور پاک • خوش آمد پس بآن بهدین بی باک
کسان پادشه همراه بودند • ز بهر کرفه بس دلخواه بودند
همان بهدین پاک از روی فرخ • کسان پادشه را داد پاسخ
که تو شاهنشه روی زمینی • بکمتر کرفه احقر چه بینی
همیکردی تو خود چندان گهنبار • که ناید در تصور هیچ مقدار
ثواب تو بعقبی بیشمار است • که صد وهم از خیالش دیقوار است
ز لطف شه چنان امیدواری • همیدارم که ما را در گذاری
باین نیست خدا مزدی دهادت • که شاهی جهان جاوید بادت
چو شاه از مردمان پیغام بشنید • صبوری کرد و شکر نام بر دید
پس آن بهدین که باشد دین طلبگار • ازین قصه کند خود را خبردار
که باید فرض گهنبار را زود • که یابد در دو گیتی جاه و مقصود
زناکردن بدوزخ جایگاه است • درین کرفه چه درویش ارچه شاه است
بباید در مزد هر گهنبار • بود واجب شراب و شیر در کار
که اندر دیگهای گوشت پختن • شراب و شیر میباید فکندن
بباید ریخت سرکه اندکی هم • کزان چشم بد دیوان بود گم

در بابت ده روز فروردگان و روزگار مام و باب

دو دیگر کرفه فروردگان کن • درون و آفرین از روی جان کن
که این ده روز را فرصت شماری • که جمله کاروبار خود گذاری
اوستا را درست و راست خواند • خلاف و کمتری اندر دل نداند
بباج و هم بپاکی و اشوی • ز دل کن تو درون گر نیک روئی
که تا اورمزد هم امشاسفندان • فروهر هم روانان اشوان
دعا گویند باشند از دل و جان • رضا خواهند تان تا سال ایشان

سدیگر روز گار مام و باب است — کند از دل هر آنکو کامیاب است
چه خویشان و چه نزدیکان ایشان — بزودی کن میزد و آفرینگان
ز جمله مینوان امشاسفندان — قوی هست آفرینهای ایشان
بخوانندت دعا و هم ثنا را — نکوباتو دگر هم که خدا را
ایشان کافرین نیک و بد را — کنند از حق قبول افتد هم آنگاه
بوستا در نفرمود است یزدان — که سختست آفرینهای ایشان
چو روز شان فراموشت نماید — بدانجا که جوابت داده باید
بگیرند آن رواتها دامنت را — ستانند آن ثوابت را بعقبی
زبهر آن بکن تو روز ایشان — که در گیتی نباشی زان پریشان

در بابست که هر روز سه بار خورشید و مهر نیایش کردن

چهارم خوان همی هر روز سه بار — نیایشهای خور و مهر ای یار
چو دستوران دین بهر نیایش — بسی تاکید فرمود از ستایش
که نکند کار دیگر جز نیایش — دل و جان پاک و ماند خود بپایش
رود بیرون نیایش کرده از جای — بشادی باز آید خود بماوای

در بابست آنکه ماه نیایش چند بار خواندن و رفتن بیشتن

پنجم هر مهی سه بار مه را — نیایش فرض شد درویش و شه را
ششم هر سال کن پشت رفیتن — که باشد فرض بر هر مرد و هر زن
اگر این شش نکرده شد یکی سال — گناه از تن نبرد دان تو هر حال
ازین کرفه به پل آسان رود رود — که یزدان مینوان باشند خشنود
اگر این شش نکرد آن مرد بهدین — گناهی بل شمردش گفت در دین
به پل بر زین گنه او باز ماند — که مهر ایزد حسابش را نماند
بهیدون در نیایشها نمودن — دو سود است مردمانرا زان ربودن
که سود گیتی و مینو بود زین — نیابد از نیایش جاه و تمکین
که سود گیتی آنست ای برادر — کسی کو چون نیایش کرده خوشتر
رود از خانه بهر کار و باری — نیابد باز خندان دا قراری
بدان از دل تو سود مینو ای یار — بدانسته نیایش ورد خود دار
که آن شخصی که کار کرفه آنروز — کند یا کرده باشد شاد و فیروز
قبول افتد همی در حضرت پاک — بود هم بهره از هر کرفه ادراک
نیایش چونکه وقتی شد فراموش — کند گر گاه دیگر صد با هوش
جواب وقت رفته بایدش داد — کند آنجا هم از صد چوب فریاد
نیایش و پشت اگر از دل نماید — ز دل اندوه و غم بیشک زداید
به پیش مردمان باشد عزیز او — بکار خویش باشد با تمیز او
تر ای داراب کن تاکید این فرض — که در گردن بود مانند قرض

در بابت آدر و آبان نیایش

چه دیگر آدر و آبان نیایش — نباشد فرض در دین از ستایش
کند هر روز و گر هر ماه آنروز — بیابد کرفه باشد شاد و فیروز
نکرده باشد ار از روي نسیان — گنه نبود ز روي دین بهیدان
نظر کردم بمعني نیایش — بود نیمي دعا نیمي ستایش
از این کردن ثواب و هم مرداش — برآید گر کند از روي پاکش
ثواب و مزد این هر دو نیایش — مرا تنها بسي دارد فزایش
چگویم معني اینها مطول است — به دانایان اشارت یک قبول است
چه در یشت و وندیداد این نیایش — همي آید بخوان از رو صفایش
بغیر از این نیایشها پزشن — روا نبود بدین اي وه منشن
که هر کو چنده روزابن ورد دارد — مراد هر دو گیتي دست آرد
همي آدان نیایش وقت شب را — نشاید کرد اي مرد مه افزا

در بابت آنکه کسي را غسل شود یعني شیطان بارتي کند پرهیزش چه طور کند

چو شخصي را که شیطان دارد داري — که پرهیزش بباید رود ساري
که هر جایکه خشک و خاک باشد — زخار و خس همیشه پاک باشد
بدست چپ گرفته آن رکورا — بآب زر بباید شست اورا
پس آنگه بر زمین دستي نهد خویش — بگیرد باج اسفندارمد پیش
بود آده اُشیمي رد وستا — بخواند پس سراسر نیکش آنرا
بباید جامه از تن دور کردن — بجاي غسل زود اورا نشستن
کند باج سروش آنگاه آغاز — سراسر تا اشهم خواند بآواز
بمالد جمله تن را پادیابي — نخشکد خوب تا یابد ثوابي
پس آنکه غسل کرده جامه پوشد — نمسچها کفته سوي باج کوشد
باین ترتیب سازد غسل داري — بدان گیتي بیابد سرفرازي
ثواب و مزد این را دارجویم — ز وندیداد معنیش بگویم
چنین فرمود دادار جهاندار — بزرتشت اشوي نیک دیدار
که شخصي را که بازي داد شیطان — نباید بود آنجا که تن آسان
به پرهیزیکه بالا گشت مذکور — بآن ترتیب باید داشت دستور
باین ترتیب و رسم دین یزدان — شود خود پاک آنشخص از دل و جان
بعقبي در رود زینجاي پر رنج — که افزو نست عم بعد از زر و گنج
براحت جاي یابد در گروثمان — دهندش خرمي امشاسفندان
ز بعد رستخیز آن پاک دادار — نماید رود فرزندي بد بهار
بهر یکبار یک فرزنده باشد — بعمر پانژده ساله شناسد
بصورت هم بسیرت نیک دانا — کزان جان پدر باشد توانا
بگوید که اي پدر فرزند تستم — که از پرهیز نیکت تندرستم

بفرمان تو ام از حق شناسی ‌ ‌ بهمراه تو ام هرجا که باشی
پدر چون جانب فرزند دیده ‌ ‌ بجان و دل همی شادی گزیده
براحت در بهشت پاک ماند ‌ ‌ زکردار نکو نی پاک ماند
همیدون در جهان اینست پرهیز ‌ ‌ همین حکم است از دانای پاکیز
همی واج جهان آن واج بول است ‌ ‌ ز دانایان درین دین حکم قول است
کزان فرزند آید پارسائی ‌ ‌ لطیف و هم سخی و با وفائی
که از ترتیب دین پرهیز نمود ‌ ‌ نخواند واج آن بیمایه و سود
بدان گیتی روانش در جهنم ‌ ‌ بماند تا برستاخیز پرغم
همی هر شکل دیوی پیش دوزخ ‌ ‌ شود پیدا همی واه و آوخ
بهر باریکه آن در روان دیدین ‌ ‌ بپرهیزیدهٔ باشد از رهٔ دین
یکی دیوی شود پیدا دم پیشش ‌ ‌ بیاید چون یکی غمخوار خویشش
بدو گوید که من فرزند تستم ‌ ‌ بدنبال تو ام هرجا که هستم
بفرمود آن روان از دیدن اوی ‌ ‌ گریزنده شود از گفتن اوی
بدنبالش همه فرزند دیوان ‌ ‌ بر آرند بانگ با زاری غریوان
بچندین پل دادهٔ فراه ابنطور ‌ ‌ کند فریاد زان دیوان پر جور
بگو تا کند هر بهدین که باشد ‌ ‌ که این پرهیز بازی را شناسد
که تا در دست دیوان زینهار ‌ ‌ نگردد او به دوزخ در گرفتار
تو ای داراب پالن باش هشیار ‌ ‌ که تا هرگز نگردی گرد اینکار

در بابت که کار کرفه امروز بر فردا نباید فکندن و زود باید کرد

چو دیگر آنکه فرمود است دادار ‌ ‌ بچد و جهد با زرتشت دیندار
که تو زینجا بگیتی بار گردی ‌ ‌ بشاه و خلق چون دمساز گردی
بگو با بندگان من تو ای یار ‌ ‌ که تا کند است و کوشش اندرین کار
که کار کرفه کامروز است کردن ‌ ‌ بفردا بر نهی نابد فکندن
بزودی کرده باید کار کرفه ‌ ‌ مکن هرگز تو درین کار صرفه
که شب آبستن است ای بی بهانه ‌ ‌ چگونه روز زاید در زمانه
که کار کرفه ات مانده نکردن ‌ ‌ بدان گیتی جوابت باز دادن
گجسته اهریمن شوم و زیانکار ‌ ‌ گماریده دو دیو بد دریدکار
یکی را بس بود نام و دیگر دیر ‌ ‌ که دلهای خلایق را کند زیر
که کار کرفه چون موقوف ماند ‌ ‌ دو دیو اندر دلش مشغوف ماند
پس آن بهتر که دیوان دور سازی ‌ ‌ بکار کرفه زودی سرفرازی

در بابت آنکه در شب آب را نریزد و از چاه بالا نکشد

چو ناکید دگر از هریکه افزون ‌ ‌ بگویم پیش دانایان من ایدون
نریزند آب شب را ای برادر ‌ ‌ که رنج و جرم باشد بیحد و مر

نمیباید کشیدن آب از چاه — بشب گر عرض باشد ای نکو خواه
یکی اشور بخواند پس کشد آب — چراغ آنجا به پیش آرند با تاب
پس آنگه بر فشانند یا خورند نیز — وگر نبود عرض میکن تو پرهیز
بسوی اختر خاصه نریزند — که دیوان زان سبب زان سوی خیزند
که باشد هم گناه و هم خطرها — بهبینند در دو گیتی بس ضررها

در بابت جادنگوی کردن یعنی در دلهای مردمان کار کرفه بفهمانند

چو دیگر آنکه تو جادنگوی کن — که جرم تو شود زان دور از بن
بهدانیکه آن جادنگوی چیست — خنک آنکس درین کردار کو زیست
که کار کرفه در دلهای مردم — نباشد او بود نادان و پی گم
بفهماند کسی از راه دینش — کناد کرفه از روی یقینش
هر آنچه کرفه آنکس کرده باشد — ازان نیمی بفهماننده باشد
دهد آنرا ز گنج خویش دادار — که از پا مردیش شد کرفه و کار
چو زین گیتی روان او بدانجا — رود سی و سه ره باشدش پیدا
هران راهی که اورا خوشتر آید — روان زان ره سوی جنت گراید
حساب و هم شمار او نپرسند — نثار او کنند آنکس که بینند
همه امشاسفندان پیش آیند — ابا فروهر روان شادی نمایند
همه دیگر روان یک راه از پول — گذر سازند دربهشت این قول
مگر این سه روانرا سی و سه راه — بپل بر باشد ای یار نکو خواه
روانان سخی را دان نخستین — که بخشش کرده باشند از ره دین
سخی در دو جهان باشد فزونتر — بماند سخی کس نیست دیگر
سخی را مثل خود گفتست یزدان — که هم اسم منست اینکس بگیهان
دویم آنرا بود آنراه در پیش — که بهر دین دهد جان و تن خویش
کس از گنجی دهد دل بر ندارد — به پیش دین خود آن خس شمارد
سیوم آنکس که جادنگوی باشد — بکار کرفه در تک پوی باشد
بجهد و پا بمردی کار دین را — کناد خود کند روی یقین را
باین سه کس کشاید سی و سه راه — بدیگر مردمان یک راه هرگاه

در بابت آنکه در وقت طعام خوردن باج خواندن و سه لقمه سگ را دادن

دو دیگر آنکه نان خوردن چو خواهی — بباج اورمزد اول بداهی
سه لقمه بهر سگ باید نهادن — پس آنگه بهر نان رو را کشادن
نمی باید زدن سگ هیچ گاهی — خورانند آب و نان هر سال و ماهی
مراتبهای سگ دیدم بوندید — که یزدان جهان سگرا بسندید
بگویم شرح او ای مرد دیندار — بدین پاک زرتشتی یقین دار

که سگ را داشتن حرمت بدنیا دهد هر گونه پاکیزه خورشها
خورشهائیکه سخت و خشک باشد کزان دندان و رویش لخت باشد
خورشها اینچنین سگ را بدادن گذر بر گردن خود را نهادن
بگیتی در بدان این قوم چاراست اثوربان و دگر ارتشتار است
سه دیگر واستریوش و هتخش است که چار این قوم خود با رای و هوش است
بهر یک قوم باشد یک هنر نیز بسگ اینچنین چار است خود چیز
که در هر یک هنر باشد هنر هشت که جمله سی و دو در سگ به پیوست
بوندیداد شرح هر هنر هست ولیکن مختصر اینجا نبشتست

در بابت آنکه هر چیز در چشمت خوش آید بنام ایزد باید خواند

چو دیگر آنکه دادار جهاندار بزرتشت اشو فرمود یکبار
که هر چیزیکه خوش آید بچشمت بنام ایزد بگو از روی حرمت
که افزاید مراو را خوبی و فر کزین بهتر نباشد هیچ دیگر
بنام ایزد نگوید باشد ار کس زیان باشد همی آن چیز را بس
شود کم خوبی و هم آب آن چیز نشیند در سرش آن جرم ناچیز

در بابت بهرام ایزد که در سفر و دور منزل رفتن او نگهبانی مردمان میکند

نوای بهدین سفر کردن بخواهی بهدینداری چه درویش و چه شاهی
تو خوان بهرام ایزد و هم ظفر کن درون و آفرینگان سفر کن
قضارا رفتن آید دور منزل دو عظم گوش دار از جان و هم دل
که همراه تو باشد چار بهدین کزان باشد ترا دنیا و هم دین
بر آید حاجت از دینداری خویش کنی بهرام ایزد یاوری خویش
بکوه و دشت و غار و هم بیابان شود بهرام ایزد آنجا نگهبان
بهر بهدین کسی دشمن بیابد که با او قصد جان و تن نماید
کند بهرام ایزد را همی یاد رسد یاری بدانجا زود از داد
هران بهدین مراد از دل بخواهد هم از بهرام ایزد حاصل آید
بهر جا و بهر روزیکه خوانی هم آنجا حاضر آید تا بدانی
که دادار جهان از لطف و هم جود همی وصفش بوستا زند فرمود
در ستاخیز آهریمن کند بد خطابش شد ازان پیروزگر مند
که در خشنومنش معنی نبشته فرح مند و همی نیکی سرشته
بصورت خوب و هم پیروزگر مند دمیدن دیو از حکم خداوند
مرانیها و سودش هست افزون بدفترها نگنجد وصفش ایدون
نبشته دیدم اندر پشت بهرام که بهرام ایزد پیروز و خوشنام
بده صورت همی آید بگیهان که مشکلهای خلقان سازد آسان
دهد یاری بجنگ دشمنانرا کند منصور اندر قالب هیجا

بدشت و غار و کوه و هم بیابان
دهد یاری بدانجا گه شتابان

چو خلق او را بکار این جهانی
بده صورت کند خود پاسبانی

نخستین صورت باد سریره
بکار مردمان آید پذیره

دو دیگر صورت گاو نر آید
سرون و گوش او چون زر نماید

سدیگر صورت اسپ نکوفام
دهان و گوش چون زر نیک اندام

چهارم صورت اشتر در آید
ببازوی بلند و خوشتر آید

به پنجم صورت خوکی به میدان
کزو حاجات مردم گردد آسان

ششم چون صورت دلخوش زبادی
بمثل پانزده ساله جوانی

سپیدش چشم باشد برز بالا
رهاوند و بحاجت بر توانا

بهفتم صورت مرغ پرنده
مظفروار میگردد چمنده

با بدصورت همیگردد بدنیا
که از قیمه بپرد زیر و بالا

بهشتم صورت یک میش آید
که غمهای خلایق در رباید

نهم چون صورت بز آید آندم
که آسان میکند مشکل ز مردم

دهم چون صورت مرد دلاور
که باشد نورمند و بهت آور

بابن صورت کند خود پاسبانی
تو بهرام یاد کن تا میتوانی

زراتشت اشو پاکیزه کردار
بپرسید از خداوند جهاندار

چسان خوشنود باشد از چه کردن
ز بهرام ایزدم معلوم کردن

جوابش داد آن دادار ایزدان
که بشنو تو زراتشت سپیتمان

بزور برسم و بیشت و وندیداد
که باشد بیاد یابی از وی داد

میزد نیم درون داداج یشته
ز بز و ز گوسفندان گوشت پخته

خواند هم دهد راه اشوداد
شود خشنود بهرام ایزد راد

کند هم خدمت آتش و وهرام
که در گیتی و مینو یابد او کام

دیگر خوشبوی عود و صندل خام
نهد بر آتش بهرام مادام

بهانه آتشت را نیک داری
بهر خوشبوی خوش بروی گذاری

برو هیزم نهی سه دار دیده
که باشد خشک هیزم هم رسیده

چه آتش کان بهفت کشور زمین است
ز تو راضی و دلخوش با یقین است

بودنیدان فرمود است بسیار
که بر بهدین فریضه کرد اینکار

که وقت نیمشب آتش فروزند
چو بر روی صندل و هم عود سوزند

نبشته دیدم این اندر اوستا
سختهایش بدان ار واسنیدا وا

چه نیکو عود و صندل نیک کافور
که باشد ار همه تری و نم دور

چو هر چیزیکه آن خوشبوی باشد
چه هیزمها که آن پر بوی باشد

چو آتش نیمشب روشن نماید
که باد آن بوی آتش را رباید

چو میدو دیو تم تومه هزارند
شوند آن نیست هر چه اندر شمارند

دو چند انش پری و هم رجادو
شوند آن سرنگون جمله ازان بو

اگر آتش بخانه هم شود سرد
بخان و مان او پیدا شود درد

دو دانگ و سه درم باشد زیانش — بود بیداد فرموده بیانش
تو ای داراب بن پالن دینکار — بشو هشیار و آذر را نگهدار

در بابت خیتودت کردن

دیگر گویم نصیحت چونکه فرزند — پسر یا دختر لایق شود به پیوند
بخویشان میدهودن وصلت او — بجز این کرفه دیگر نیست نیکو
همیگویند خیتودته بوسها — ازین کرفه گروثمان گشت ماوا
در آنوقتیکه وصلت مینمایند — در داد و ستد هر دو گشایند
هزاران دیو باشد آن نگونسار — بدام نیستی باشند شان خوار
بود هم چند وقت کار خیرش — نباشد کرفه نیکو بغیرش
ازیشان چون شود فرزند پیدا — دو چندان دیو ازان باشند ویدا
دو چنداش زجادو و پری دان — شوند آن سرنگون و هم پریشان
گناه مرگرزان را میکند دور — که اهریمن ازین سخت است رنجور
نباشد دور ازو جرم همیمال — شود دیگر گنه زین کار پامال
همیمالی بدانی چیست ای یار — یکی دهقان خیانت دیگر این کار
کنام من از همیمالی بیانت — یکی دهقان و دیگر دان خیانت
که نبدی خیانت این شناسد — زن کس را فریبی داده باشد
که دستوران بصد تاکید گویند — که گرد این دو فعل بد نپویند
برین دو کار گنجی گر کند صرف — دعافیش نباشد نیک ایحرف
اگر خصمش کند یا خود ببخشد — ببخشیده شود زان پاک ارده
ز دادار و هم از امشاسفندان — ببخشیده شود این نیک میدان
تو ای داراب بن پالن ازین کار — بشو هشیار و جان خود نگهدار

در بابت آنکه از گوشت خوردن پرهیز باید کرد

دگر پندت دهم هشیار برخیز — همی از گوشت خوردن کن تو پرهیز
خورنده گوشت میدارد عقوبت — بدوزخ بیند از دیوان صعوبت
که اندر هر میزد و هر گهنبار — خورشهای گوشت باید اندرین کار
ضعیف و نیز لاغر گوسفند ایست — نباید خوردن آنرا کین پسندیست
چو خوردی گوشت بس کردی گناهی — بدوزخ در روی با شور و آهی
بران مویکه بر تنهای حیوان — بدوزخ در خلد چو تیر بران
بگیتی هر گناهی را که حیوان — امرده باشد اندر روی گیهان
زند چون گاوشاخی را بمردم — زند اسپان لگد هر گاه و هر دم
شتر چاپات بر مردم نماید — گناهش بر سر آنکس فزاید
درستاخیز جمله مردمان — بهیکل پانزده ساله جوانان
هرآنکس گوشت افزون خورده باشند — همی سی ساله مانندش شدستند

در بابت آنکه دیدن روی نوزود یعنی روی نو ناور بیند

بهر جائکه نوزودی نماید   بدانجا گر بزودی رفته باید
به بیند روی آن نوزود درحال   که تا یابد ثواب از نیک افعال
بسی تاکید فرمود است دستور   که بیند روی آن نوزود پرنور

در بابت آنکه در خانه کسی پسر زاید در هر دو جهان خوشی است

بگیتی چونکه بالغ گشت فرزند   بیک زن کرده باید زود پیوند
که تا باشد ازو امید فرزند   بگیتی نیست چون فرزند دلبند
ز فرزند است امید رهائی   بچندون پل بود زان آشنائی
باین گیتی ز فرزند نام باشد   بعقبی در ازان آرام باشد
ز فرزندان بود فرزند آن به   که سوی کرفه و نیکی دلش به
هران فرزند کو دیندار باشد   بکرفه کردن او هموار باشد
هران کرفه که فرزندش بورز کرد   چنان دانش بدست خود بهر کرد
زبهرش هم بسی تاکید فرمود   که فرزندان بعقبی دربری زود
که نافهمیده گردد درره دین   گذارد فرض و باشد پاک بهدین
دهد کرفه پدررا پاک یزدان   که از گنج همیشه سود خود دان
نباشد چونکه فرزندش بدنیا   زاستاره و یا از علت اورا
ازین گیتی رود آنکس از آنجا   به پل ماند بجز فرزند برپا
بچندون پل حساب و هم شمارش   بپرسد کم کند وی اختیارش
زبهر او ستر را میگمارند   بدین مانند فرزندیش دارند
به چندون پل گذر یابد بآسان   نباشد هم بریده پل میانشان
بجز فرزند در پل بازماند   بصد حسرت روان ناساز ماند
که جای خود گروثمانرا هم از دور   به بیند می نشیند دل پرازشور
پس آنکه چونکه خویشانش بدنیا   زبهروی گمارند استری را
شمارش کرده بر پل بازگیرد   چو کردارش چنان جفت بپذیرد
ازان دانای دین بسیار بسیار   بفرمود است تاکید اندر یدکار
که تا بهر ستر کوشش نمایند   روانها از بریده پل ربایند
ثوای داراب بهر استری کس   بکن کوشش که یابی مزد او بس

در بابت آنکه کسی را عطسه بیاید یک اهنور واشم باید خواند

ثوای بهدین اگر عطسه بیاید   یکی اهنور اشم یک گفته باید
که تا دیویکه در تن راه برد است   غریزی آتش آن بیرونش کرده است
اگر اهنور نگوید مردم آندم   رسد یاری آن آتش مدد هم
همی کم باشد ازتن درد و علت   باهریمن رسد خواری و ذلت
برای کارگر قصدی نماید   اگر عطسه بود شک نا رباید
بکن تاخیر تا یک اهنور ای یار   یکی اهنور بخوان و پس بکن کار

چو از کس بشنود یا خود بعطسه — یکی اهنور بباید خواند بی بد
بسی تاکید فرمودست رهبر — که بعد از عطسه باید خواند اهنور
که تا آتش عزیزی شاد باشد — واهریمن ازان ناشاد باشد

در بابت آنکه در وقت نان خوردن باج باید گرفت و معنی ایثاد یزمیدی

دگر جهدی کند در راه این دین — که گیرد باج نان خوردن بآیین
هر آنکو نان و آب و میوه را نیز — خورد زودی بگیرد باج را نیز
قدانه خواند گر باج بزرگ او — یثایز میدی باید خواند نیکو
یثایز میدی را معنی بود آن — که ایدون این یزم اورمزد را هان
چگونه اورمزد کو گاو داده — که دین و اورور و هم آو داده
همه لذات خوردن کان بهین است — همه نیکیش که هرچه آن از زمین است
بباید خواند بعدش سه اشم را — خورد آنکه طعام بیش و کم را
سپاس و شکر یزدان را نماید — کزان لذات خوردن حاصل آید
زخرداد و ز مرداد بهیدش — بود هر لقمه لقمه آفرینش
بدست راست ایستد یک فرشته — بدستور و بهود دو نبشته
بگویندش که باد این لقمها نوش — بیابی جملگی زین عقل و هم هوش
بهینو جای یابد در گروثمان — ابا امشاسفندان و اشوان
طعامی کو خورد بی واج آنکس — بدین به نباشد زین گنه بس
بگیتی آبروی و عزت او — بمجلس در نباشد راست بشنو
بدان گیتی عذاب اندر جهنم — ز تارخ دیو و زارخ دیو پرغم
کشد پاده فراه دو دو روانش — بود دیو و درج هم پاسبانش
زبان از تشنگی بیرون کشد نیز — کند فریاد و زاری از بسی چیز
ز گشنه مار و تشنه مار فریاد — کند زاری بسی بیحد ز بیداد
نگیرد باج و پس گوید سخن را — ز جمله جرم بدتر ای نکو را
ز دست وی فرشته دار گردد — بدوشش دیوها دمساز گردد
بنان خوردن هر آنکس کو سخن کرد — بدرونده ی گمانش میتوان برد
بدستش می نشینند دیوها زود — شود زان دیوها بیمایه و سود
در ایران نان خورد گر کس بدنیا — بسی دیوان شود زان فعل پیدا
شود دیوی هزار آبستن آنگاه — دگر زایند دیور دیو بیراه
میزد و چاشنی کان هرچه خورد است — بدیوان و باهریمن سپرد است
چنانه انی که این دیوان تو کردی — گناهش برسر خود راه بردی
روی ز اینجا بحسرت چون بهینو — تمامی دیو گر آیند بانو
برند ایشان بدوزخ مرگ خویش — عقوبتها نمایندش ز حد بیش
بدوزخ در بمانند تا قیامت — همه دیوان نمایندش ملامت
ز دشتان و پلیدیها پیاله — کنندش پر دهندش هر نواله
تو ای داراب از بی باج شو دور — کزان یابی گروثمان جای پرنور

در بابت آنکه وقت بول و غایط باج خواندن

چو دیگر باجهای غایط و بول — بوندیداد مرقوم است این قول
بگیرد باج و گوید با تمامی — کنم من شرح او ای مرد نامی
بهر جایکه او بنشسته خواهد — بایستد پیش ازو سه گام تا حد
بگوید اهنور و خاموش ماند — کند غایط و یا بولیکه داند

که جای صاف و پاک و خشک باشد — ز آب و تری و هیهر هراسد
کلوخی کان زگل باشد نماید — تن خود را ازان پاکی گراید
از آنجا سه قدم پس دور آید — برای باج گفتن زود باید

اشم وهو سه بگوید دو هتتام — سه هوخشترو چو اهنور چار باکام
بخواند بعد ازان اهونیم وبریم — کزان خواندن شوی بی باک و بی بیم
پس آنگاهش بگوید اینگها تام — اشم وهو بخواند خوش با تمام
کند خود پادیاب از روی خندان — که تا باشد شریک کرفه مندان
تو معنی هتتام این بدانی — بخوانی باج او تا میتوانی
هرانکو وه منشن هست اورا — فرازش کیرم ایدر ای نکورا
بوه گوینده و هم وه کننده — بپاکی و اشوئی به رسنده
چو گیرنده بوم اورا شناسم — که تا من هم اران وه مرد باشم
بزن صحبت کند این باج خواند — کزان در دین و دنیا کام راند
هران بهدین که باج بول راهم — بخواند جهلکی بی باک و بی غم
بهیدو کرفه یابد یک تنافور — بدین گیتی بود دل صاف و پرنور
بود حرمت به پیش شاه و خلقان — عزیز او مینماید چون دل و جان
بتاکید تمام این را بداند — که تا از خواندنش غافل نماند

در بابت آنکه پای برهنه بر زمین نهادن

چو دیگر گویم از پرهیز چندین — که شنود از یقین بهرکوست بهدین
منه پای برهنه بر زمین تو — که هست این بس گنه ای مرد نیکو
نهد هرکو برهنه بر زمین پای — که اسفندارمد لرزد همانجای
بتاکید تمام این نیک داند — که جز از کفش پا خالی نماند
بیک پا کفش هم مانند اینست — گناه و جرم او ارحد بیرونست
که شیر گوسفند و گاو و اشتر — بخشکد آن زمان از وی سراسر
بگویم معنی آن خشکی شیر — هرآنچه بشنوی از دل تو بپذیر
گناه خشکی آن شیر گاوان — نشیند بر سر او تا بیابان

که چندان برهنه پا بر زمین کرد — بهم وزنش گنه اورا بدین کرد
تو ای داراب پالن بشو خبردار — برهنه پا مرو هشیار کن کار

در بابت ناخنها بریدن

همیخواهی تو ناخنها بریدن بگویم من ترا تفصیلش از بن
نخستین پیش که پس پیش سه نیز که بعدش که و مه از روی تمیز
بآخر ناخن انگشت وسطی ببری تا شود انگشت زیبا
زکارد تیز ناخن را ببری زود جدا نه هم ز دست و پا بمقصود
بخوانده اهنور و ناخن قلم کن همی دور از تن خود را الم کن
وگرکس نا بریده در گذارد باسلح شیاطین کار آرد
پسش در پارهٔ کاغذ فرو نه جدا کاغذ ز دست و پا جدا نه
پس انجایکه خواهی دفن کردن همانجا زودش آنرا نیک بردن
زمین کندن چهار انگشت باید بآن حدیکه بادش نا رباید
کند باج سروش آنگه شروعات که باید خواندن از روی ضرورات
همیدون تا تخومپاته بگوید چو اهنور سه و شش یا نه بگوید
دران خواندن سه خط گردش کشیدن سراسر جمله آنرا نیک دیدن
پتت مرغه درست و راست خواند که خود را چه زکژ و کاست داند
ازان پس باج گوید با تمامی بهشیاری بخوان ایمرد نامی
دو اهنور چونکه می آید بگفتن ازان خط خاک بر ناخن سپردن
پس انگه خاک بروی پرکند زود کزان یابد روانش جاه و مقصود
وگرکس نابریده هم به بی باج پراگنده کند ناخن بتاراج
سپس مانند این پیدا شود زان ز شومیش شود ظاهر بخلقان
بهر عله خرفسترها که آفتد ازین جرمش بود بسیار بیحد
اگر مورا کسی پرهیز ایدمان اداخیا اشا مزدا تو برخوان

در بابت آنکه چندین نصیحتهات دین گوید

بنام کردگار پاک یکتا همیگویم نصیحتهای دین را
که آن در دین و دنیا کار آید روانرا مزد آن بسیار آید
چو دستوران نبشته درنگارش نیارند و بهندی هست رازش
همی معنی آن بارند را من همی آرم در این نظم روشن
بزرگانیکه در پازند گفته دُر آن پند در این نظم سفته
روان بهدین که این نظم بخوانند بداراب آفرین از دل رسانند
روان سهوی و تقصیریکه بینند ز روی لطف تصحیحش گزینند
روان کو نیکبخت دو جهانست که پیشش خوبی نظم عیانست
کسی کو حاسد است اورا بود زهر زنظم سوزش جانش بود بهر
تو اول خود نیت را پاک داری زبان از راستی بی باک داری
همه کردار خود اندر نیکویی گذاری عمر را اندر اشویی
و جمله بد نیت بد گفتنی را بدی کردن بخلقان خدا را

بپرهیزی و از وی دور باشی　　سزائی کرفه و حق را شناسی
ز جادوئی و افسونهای دروند　　جدائی گیر از وی ای خردمند
بدین مازدیسنان باش چالاک　　بمانی در دو گیتی زان فرحناک
تو از بنده منشنی کارها کن　　زحلمی حاجت خود را روا کن
هران مالی که اندوزی بدنیا　　تو از راه فرارون گیرش آنرا
که پاینده بود آنمال بر تو　　شود جمعی فراوان مال بر تو
به پیش پادشاه و حاکمان نیز　　سخنها راست گو از راستی خیز
بیاران و عزیزان و دوستانها　　تواضع گیر با چربی زبانها
ز غمازی و خشم و آز پرهیز　　ز راه رشک و ورن و کینه برخیز
مکن از ننگ تو جرم و گنه را　　که سوی دیو میسازی پنه را
که فکر و غم ترا خوردن نشاید　　کزان تا نیکهت شادی نماید
بود اورمزدی معنی آنرا　　بچشم خوار دیدن دیگرانرا
ز مال و چیزهای دیگران نیز　　ازو پرهیز کن زنهار پرهیز
مکن تو بد نظر جفت کسانرا　　کزین بدتر گنه نبود روانرا
تو پیوسته بمان در خویشکاری　　کزان دنیا و دین را دست آری
ز هر مالیکه اندوزی خود از بن　　تو یزدان و بهانرا بهره ور کن
مشو تو همنبرد با کینه ور مرد　　کزان باشی همیشه تو پر از درد

زغماران همی بهره نباشی　　ز راه راست خود بیره نباشی
مکن پیوند با بی اصل و بدکار　　که اولادش بدین باشد زیانکار
مشو همکار با مرد بد آگاه　　که پیوسته بمانی رو پر از آه
بدشمنها بدادستان بکوشی　　تو عجز خویش ازو زنهار بپوشی
بکاری چون پسند دوست باشد　　بکن کان چون مغز یک پوست باشد
بدیوانه همی بیکار منمای　　که دانایان ترا گویند بی رای
به پیش عاقلان و انجمن نیز　　سخن را پخته گو از خام پرهیز
حضور پادشاه و حاکمانرا　　سخنها هر چه گوئی آر برجا
ز فعل نیک و هم از نیک کردار　　بگیتی ار بهر شو نامبردار
بهر نوعی تو مادر را میازار　　گرونمانت شود جاگه ار آن کار
تو خوی خود همیشه راستی دار　　روان از راستی کن ویژه هموار
زن و فرزند و اخ را دوست داری　　چون جان خویشتن او را شماری
همیشه نیکدل هوچم باشی　　که نفریبد کس و بی بیم باشی
همیشه پاک یزدانرا ستاید　　زرتشت اشو ردرا سراید
نصیحتها که اندر پهلوی بود　　بخواندم من ازان چندی همی زود
بگویم من ازان چندی نصیحت　　که نادان بی نصیحت شد فضیحت

که هر یک پند یک دُرّ یتیم است　　زجان شنوده را لار و نعیم است
بگیتی خود همی پر درد آنکس　　که او عقلی ندارد در جهان بس
همی رنجور آنکس هست و بی یار　　که او خود زن ندارد عاقبت کار

بدنیا زنده آنکس هست بدنام
که فرزندی ندارد او در ایام

همی دانش ارز و هم کم ارز ازانکو
که مال و زر ندارد در کهر او

بعالم از همه دان سست آنکس
که او خود کس ندارد هست بیکس

ازین جمله کسی که تر تباه است
که در عقبی بدوزخ جایگاه است

در بابت چند پند و وعظ گوید

دیگر بابی ز پند و وعظ گویم
غبار جاهلان زان گفته شویم

که اندر خواسته به تندرستی
باعظم گوش کن بگذار سستی

که فرزندی اشو به از اشایه
مراد از روی خوش بهتر ز مایه

که یعنی روی خوش باشد ترا گر
همه عالم ترا باشد برادر

بداهت خویشکاری که در ادوار
شریک نیک و بد زن به تو بشمار

بدان انبار کرفه به ثوای یار
روان خویش به را دوست پندار

که در هر کار هاوستان بکردار
که به بنده همنشینی راستش دار

بگیتی خود چه بهتر هست ای یار
که بی بیمی بود به از همه کار

ثوای داراب بن پالن فریدون
بگو از پهلوی کان هست اکنون

هر آنچه کان ندانی آن گذاری
چو فهمیدی درین دفتر سپاری

در بابت اینکه آذرباد ماراسفند فرزند خود زرتشت را فرهنگ گفت

بداین در پهلوی اندرز فرهنگ
بدیدم دیگر روزی بی آهنگ

انوشیروان آذرباد دستور
نموده بود از روی هش و نور

چو آذرباد را فرزند تن زاد
نبود و شکر میکرد از ره داد

اوستا را بخوانده پیش یزدان
قبولش کرد آن دانای گیهان

که بعد از چند مدت زاد فرزند
پدر از دیدنش خشنود و خرسند

ورا زرتشت نام از شوق بنهاد
چو شد بالغ ورا پندی همی داد

که فرزند منی و جان من تو
ترا فرهنگ گویم هر زمان نو

که ای جانم ثواب اندیش باشی
زجرم اندیشه خود را جدا شناسی

به پیش پادشاه و هم سردار
مشو گستاخ باش از روی کردار

که هرچه آن پسند تو نیاید
بدیگر کس پسندیدن نشاید

چه اندر دوستان و هم خداوند
یکان باشی همی بیچون و بیچند

تن خودرا بعجز و بندگی دار
بدیگر کس بگیتی زود مسپار

هرانکو با تو از بس خشم و کینه
بباید دور باش زان کمینه

بهرگه هر زمان امید خود را
به یزدان دار و هم کن دوست اورا

بگیتی دوست هم آن بار دارد
که سود تو امید خود شمارد

بیزدان و همی امشاسفندان
بشو بخشا و جان خود سپار آن

تو راز خود نگوئی با زنان هم
کزان باشد ترا درد و بسی غم

ازان راز یکه کس خشنود نباشد — مگو آن راز کان خوبت شناسد
زن و فرزند و خویشان ترا هم — جز از دانش نیاموزی ورا هم
که تیمار بیش از وی نباید — پشیمان زان نباشی غم نباید
مکن بدوقت چیزی خیر و رادی — بوقتش ده که آید نیک شادی
مکن افسوس تو با هیچکس خود — کزان آیدت رود زان فعل بد
مشو همراز و همدم بادُش آگاه — مشو با خشمگین مردم تو همراه
مکن با آزور تو خویشکاری — بصاحب مال و زر همخوان نیاری
مشو تو همخورش با مرد مسلوک — که تا نبود تنت مانندهٔ دوک
ز بدگوهر هیچ وامش نگیری — مده وامش اگر روشن ضمیری
چرا ازان قرض در دروازهٔ تو — همیشه مردم آید هر زمان تو
کزان در دو زیان باشد ترا نیز — کند شادی عدوانت زهرچیز
مکن یاری بده چشمان و بدرای — برشکی مرد مال خویش مدمای
بمرد مهای کار آگاه و دانا — بهم پرمش نشو هر که توانا
بپیاده فراه کردن مردمان نیز — مکن خواهش که هست رنج گران نیز
تو مردم را مکُش ای یار دانا — که وقت رفته ناید باز برجا
مگن تو مشورت با مرد رهزن — که گوید با تو راز مکر و پُر فن
تو مرد مهای دانا را گرامی — کنی از جان عزیز و مرد نامی
بمجلسهای دانایان و عاقل — نشینی و همیشه باش فاضل
بهر مردم که شرمش کم ندیده — مدار اُمید ازو ای نارسیده
مخور سوگند کذب و راست زینهار — خطا بسیار بینی تو ازان کار
هرآن زن کا ولین با شهرت آید — ورا خواهی بدل کان خوش نماید
اگر تو مال داری خیر کن خبر — کزان خیرت نباشد کار تو غیر
خصوصاً خیر با مردان. دینی — کزان کرفه دوچندان دخل بینی
زیان مردمان در دل نیاری — بتن تا جان بود سودش شماری
که چندانی توانت هست درمال — بورزش خیر و رادی کن تو هر حال
هرآن خواهنده کاید بردر تو — فریبش کم دهی از بدخوی تو
که میدانم توئی بشکسته احوال — که خواهد بود باتو اینقدر مال
دگرید دردرش گرداند اورا — بآخر حاجتش نرساند او را
جز از خویشان و یاران و عزیزان — نگیری وام ای صاحب تمیزان
همیشه شرمگین زن دوست باشی — تو قدر خود بیش از جان شناسی
بدانا مرد دخت شرمگین ده — که باشد تخم او اندر جهان به
بدانا مرد دادن آنچنان دان — بگویم پیش تو هریک بیان زان
زمین نیک را چون تخم آید — ازو برهای گونه گونه زاید
هران گفتار کان گوئی بدنیا — ز روی راستی گو آشکارا
اگر زن را بخواهی شرمگین خواه — بهروزانه بود فرزندش آگاه
بده یا خواه خود تو اینچنین زن — کزان در دین و دنیا باشی ایمن

تو مرد پاک و دیندار اشو را　　مکن افسوس بازی ای نیکو را
به بی‌فرمان و ناآمرزیده مردم　　مده زینهار ای دارای عالم
پسر چون هفت ساله گشت از داد　　بمکتب در ورا باید فرستاد
که تا چشم و دلش از علم روشن　　شود زان باغ دل مانند گلشن
اگر گوئی سخن آهسته گوئی　　ز هر سو گوش بر دیوار جوئی
سخنها چرب گو شیرین زبان دار　　منشنیها فرارون بیگمان دار
سخن یک هست کو از گفته بهتر　　یکی ناگفته بهتر ای هنرور
چه بهتر گفته باشی و نکویی　　چه ناگفته دروغ و مکر زشتی
که تا جانت بگیتی هست هشیار　　کنشنی را فرارون دار ای یار
همیشه بیم دوزخ در نظر دار　　روان خویش را ازان پرهیزدار
بهر کس بهر هر چیزی تو گستاخ　　نگردی هر درخت با زهر شاخ
که بی‌فرمان شوی یعنی تو بی‌بهر　　بوی بی جرم ای بی بیم از قهر
به نیکی و به ارزانی سپاسش　　ز یزدان دار از دیوان هراسش
یگان باشی که یعنی آفرینگان　　که یعنی خود بدین ظاهر شو از جان
بباشی با خرد ای دوست بی‌مر　　بیادت دوست ای خوشروی دیگر
نباشی روی خوش ای هوزیوشن　　کن از سوی فرارون ره روشن
چو هوبهر و چو هودین و چو هوروست　　که یعنی باش اشو مغز همه اوست
روان خویش پرسیدار میباش　　که یعنی تو بهشتی باش و خوش باش
که پیوسته سوی دادار خود باش　　که یعنی تو گروثمانی نکو باش
مشو تو همسخن بیگانه زن را　　گناهی بس گران باشد بعقبی
تو عیب دیگرانرا خود مکن فاش　　بکشت دل تو تخم نیکویی پاش
روان خویشرا از خشم و کینه　　نسازی تو تبه ای پاک سینه
اگر بینی چو چندین مال و زر هست　　بمال و زر بیگانه مشو مست
مشو مغرور بر دنیای ناکس　　که این دنیا نشد پاینده با کس
درین مغرور بودن بس زبون هست　　همان مغرور باشد هر که دون هست
مثال مرغ پرنده بدان مال　　نماند با کسی پاینده هر حال
که چون مرغ پرنده تیز لختی　　نشیند از درختی بر درختی
باین ماند زر وقتی بوقتی　　بخلقان در فتد دستی بدستی
همان ماند که نیکی کرده باشد　　برادی دست خود را برده باشد
مه پیش مردمانهای دش آگاه　　تو منشین ای برادر گاه بیگاه
که تا خلقان نخوانندت دش آگاه　　نباشی زان همی معروف هرگاه
بمجلسهای نیکان گر نشینی　　بجای خویش زیرین تر گزینی
که کس دیگر نخیزاند از آنجا　　که ناگه باز بنشاند ببالا
تو از بنشستن زیرین و بالا　　مشو تو غمزده ای یار دانا
اگر تو از هنرمندی دلیری　　بجای زیر بنشینی چو شیری
اگر چون صورت دیوار باشی　　بجای صدر باشی ناشناسی
مشو از حکم مام و باب ترسان　　نیوشیدار شو بردار فرمان

چو شخصي تا که مام و باب زيود　　بگيتي او همی از کس نترسد
چو مام و باب و هم آستاد خود را　　نگهداری ز هر بيداد او را
مثالش پيش تو گويم خبردار　　به پند من ز جان و دل خبردار
چو شير و پشگان از کس نترسد　　دلير و تيز باشد نيز بيحد
اگر خواهی که دشنامی نشنوي　　تو خود کس را همی دشنام ندهی
دروغ و کذب را زنهار زنهار　　نگوی تا نباشد کار تو خوار
بدنيا هرکسی گويد دروغي　　بروی او نباشد هم فروغی
باهريمن دروغگويست همکار　　که دوزخ ورا جايست ای يار

نگوي تو دروغ و کذب زنهار　　که تا نبود به پيش مردمان خوار
که بر روی دروغگويان فروغي　　نباشد زان بپرهيز از دروغی
شوی شبخيز اندر روز هر جا　　که تا کارت روا گردد بدنيا
بدشمن بر نداری اعتباری　　مثالش را چنان دان همچو ماری
نفرموشد همی کينه بصد سال　　مشو غافل ز دشمن تو بهر حال
تو يزدانرا هميشه آفرين کن　　تو روی خويش را رامش گزين کن
که تا باشد ز يزدانت فزايش　　به نيکی دار ازوی خود ستايش
دهيوپد که آن سردار شهراست　　مکن نفرين گرت از عقل بهراست
که شهر و خلق را او پاسبانست　　چه خوبيها بگيتي زان روادست
ديگر گويم چو فرزند مني تو　　عزيز و نيک از جان و تني تو
دهشن يار با مردم. خرد وه　　زجمله چيز در گيتی خرد مه
اگر مرگست و مال و زر رود نيز　　ويا خود چارپا ميرد بهر چيز
خرد نرود ز جمله چيز مردم　　فزايد زان همي شادی و غم کم
بدين شو استوان باش تخشا　　بدين مزديسنان باش دانا
ز ننگ و شرم درگيتی تو کن کار　　بدوزخ در روان خويش مسپار
چو دست خود ز دزدی بازداری　　چو پارا نيز از ناخويشکاری
چرا زان کرفه کان کرد باشد　　که پاداش ار روان بنهفته باشد
گناهی کان نموده شد ز بيداد　　کشد پاده فراه هم باز فرياد
بتهمت بهر کس چاهی کند کس　　بيفتد هم دران چه باز خود پس
همه اين پند آذرباد گفته　　دُر دانش بسلک عقل سفته
همي در پهلوي ديدم تمامي　　بنظم آورده ام آن پند سامي
هر آنچه ديده ام بنوشته ام راست　　نيفزودم دران و ني ازان کاست
کس ار باور نخواهد کرد اين پند　　به پيش پاک آذرباد او بند
تو اي داراب پالن هرچه پندست　　قوبسي اندرين کان سود مندست

در بابت کُشتن خرفسترانرا گويد

همي در کُشتن خرفسترانرا　　بکن کوشش تو خود بهر روانرا
کزان يزدان و هم امشاسفندان　　شوند بسيار دلخشنود و شادان
که تا يابي تو جاي خود گروثمان　　خوشت دارند هم امشاسفندان

همی در پنج خرفستر بکشتن　　بسی تاکید باید جهد کردن
وزغ اول بدان پس مار و کژدم　　سیوم باشد مگس هم مور چارم
به پنجم موش دزد پر دغا را　　بزودی کش همی بهره صفا را
که از خرفستران بسیار بدتر　　همین پنج اند ای یار هنرور
کشنده خرفستران بسیار کرفه　　همی یابد مکن زینکار صرفه
بجنت در مراتبهای ایشان　　بسی باشد هم از دیگر روانان
که چو اردای ویراف نیکو کار　　بجنت رفته اند از بهر دیدار
بآذر ایزد و هم با سروش این　　بدیدند آن بهشت و دوزخ آیین
ببینو در بهشت و جای این قوم　　بسی خوش دید راحتهای این قوم
بگفتا کاین مرا جاگه خوش آمد　　بمانم من درین جایگاه بی بد
پس آنگه جملگی امشاسفندان　　بسی کردند پوزش با سخندان
که می بینند راحت شاه و خلقان　　درو زینجای اندر روی گیهان
که وقتت نامد و عمر تو هم هست　　بگو آنجا و دشمن را بکن پست
چو در گیتی نکو باشدت کردار　　همین جاگه ببخشد پاک دادار
ز بهر آن بسی تاکید فرمود　　که در خرفستران کشتن بکن زود
همیدون نفع کشتنهای ایشان　　بگوییم با شما پاک و اشوان
که جان ایزدی رسته شود زان　　شود بشکسته قالبهای شیطان
همیدون کرفهای جان رهاندن　　بدین مازدیسنان نیک خواندن
هرانکو هست و باشد پاک بهدین　　خراستر کشتنش در دین و آیین
تو ای داراب بن پالن فریدون　　بکش تو خراستر هر حال اکنون

در باب آنکه در کار کرفه کردن و در دین بهیچ شک نیاوردن

چو دیگر باب دین بگشاییم　　به پیش پاک بهدینان سراییم
که از راه بهدینش گوش گیرند　　چو دیگر کار را فراموش گیرند
که دین مازدیسنان پاک دانند　　ز زرانشت اشو را راست خوانند
بکار دین بدل در شک نیارند　　تن و جان را ز بهر دین سپارند
هران بهدین که آرد شک بدل در　　کند بهشت و یزشنهای بی مر
بگوید خود که این رسم و روشها است　　بدستور و بموبد پرورشهاست
چندین دانسته کار بهشت سازد　　بعقبی مزد اورا در نیاید
هر آنچه کار دین را کرده باشد　　اگر شک کرده ناکرده شناسد
دران گیتی ثوابش را بدفتر　　که بنویسد بنامش مهر داور
همه آن کرفه را یزدان دادار　　کند در گنج سود خویش انبار
اگر کس با یقین کرفه نماید　　دو چندان کرفهاش زان حاصل آید
ببینو جملگی امشاسفندان　　کنندش شاد و دلخوش با روانان
بصد تاکید فرمود است دستور　　که در هر کار دین شک را کند دور
کسی کو نیت فرمایش کار　　بدارد یا بفرماید بمقدار

بدستوریکه فرماید پزشن / نخستش دیده باید به منشن
بپاکی و اشوئی نیک باشد / بدل کردار نیک خود شناشد
بخواند راست وستا از غلط دور / بتن پاک و بدل باشد پُر از نور
نگوید فحش و هزل و هم دروغی / بروی او ز بهی باشد فروغی
بداند معنی پازند و زند او / بود نزد همه بهدین پسند او
ورا فرماید آن کاریکه باشد / که در عقبی مراد خویش یابد
نه این داند که بعد از کردهٔ کار / پشیمانی و شک آرد پدیدار
که من کاریکه گفتم کرده باشد / چه کردم من چرا گفتم چه باشد
باین نیّت بهیدو در روانش / نباشد هیچ کرفه بیگمانش
دهد توفیق آنکس را خداوند / که اندر دین بود بی چون و بیچند

در بابت اینکه کسی بگذرد ازین دنیا و پس او چه کار باید کردن

کسی را گر قضای آسمانی / که استگواد بهر جان ستانی
بباید تا کند جانرا از تن دور / با هر بهمن رسد زین فعل بد سور
بسی سختیست وقت کندن جان / بداند آن کسی کو را شود آن
نمیدانی چه شوری میکنی تو / که یک دندان ز دندان بشکنی تو
تصور کن چه سختی هست غالب / که بیرون میکند جانرا ز قالب
بسینه در نهد بار گران دار / پس از قالب کشد جان دیو بدکار
بسی سختی بجانش مینماید / که استگواد جانش میرباید
ازان سختی تن او زرد و هم سرد / همی باشد چنان ماندهٔ برد
شود که بیخبر گاهی خبردار / روان گردد بناگه سوی کردار
بسنجوید گناه و کرفه خویش / که کردم من گنه یا کرفه را پیش
روان چون سوی کرفه می گراید / ازان شادی خبرداری نماید
چو سوی جُرم می بیند روانش / شود زان بیخبر تحقیق دانش
که آنجا گه چه خواهم داد پاسخ / چو برسد در چینور مهر فرخ
هر آنکس را که وقت تنگش آید / بناگه غسل او را داده باید
زموی سر همی تا ناخن پا / بآب زر بشوید نیک آنرا
پس این مانند هم با آب شوید / بسوی باج و کستی نیک پوید
پتت خواند پس آنگه با تمامی / اشم وهوی بگوید مرد نامی
ولی آنکس بوقت رفتن جان / پتت گوید شود آخر پشیمان
ثواب وی بعقبی بیشمار است / بهیدو زان روانرا زان قرار است
اگر دوزخ روانرا جای باشد / همستکان زان پتت ماوای باشد
همستگانی بود باشد بهشتی / که کردارش نباشد سوی زشتی
بهشتی گر بود جایش گرزمان / که مان اورمزد امشاسفندان
روان برپل رود با نیک کردار / دود از سوی دوزخ مثل دیوار
که ناید در نظر اعقاب دوزخ / که مینالد روان با آه و آوخ
بدین به پتت را پای افزون / بفرمود است آن یزدان بیچون

که تقصیرات نسیان دور سازد / دمیدو در روان بر نور سازد
خصوصاً وقت نزع جان پتت خواند / روانش در گروثمان شاد بنشاند
اگر از بیخودی بسته زبانش / پتت کردن نداند از دهانش
بفرزند و بخویشش فرض شد بار / که تا پیشش پتت خواند بآواز
اشم را در دهان وی سپارد / کزان آواز در دل یاد آرد
پس آنکه بستری در خاک سازد / بکاود پس زمین و پاک سازد
همی دو کس بهم پیوند باشد / سوی سرشت تاج اول بتازد
بخوانند تا اشم خاموش ماند / زچهارم کار دین تا هوش ماند
نخستین سگ نماید آن روانرا / پس آنگه جای کش بگذارد آنرا
پنام و کستیش اول نه بندند / سروش از پیش او هرگز نجنبد
بجز سگدید و با پیوند بسیار / چو بردارد کسی ریمن تو بشمار
همیدون از قضا جان کسی رفت / بباید پس کفن پوشاندنش تفت
دو تا کیسه دو کس بر دست پوشند / پس از بهر کفن سویش بکوشند
چو بر اندام مرده برهنه دست / فتد ریمن شود در دین نه است
برسم دین کفن پوشانند او را / که تا پنهان نماند هیچ سو را
ز اندام برهنه چرک و مویش / نیفتد بر زمین هشدار سویش
که باشد آن زمین تا سال ریمن / زگوش دل شنو ای مرد روشن
به بندد پنج بندش گر بزرگ است / سه بندش بند اگر کس طفل و خورد است
که چون از کفن فارغ شود نیز / بدست خود بگیرد کارد را تیز
کشد سه خط بگرد آن نسا را / سراسر تا شود حد صفا را
بایستند دور شان زانجا نه پیوند / گذارد تاج را بی چون و بی چند
پس آن دو کس جدا باشد ز پیوند / بکاروبار خود پوید باروند
همیدون در روانش چهار خویشان / نسازد گریها ای راست کیشان
نفرمود است دستوران پاکیز / که از گریه کند بسیار پرهیز
چو خویشانش کنند زاری و فریاد / روانش را رسد زان رنج و بیداد
بگیتی چونکه ریزند اشک خویشان / بهیتوران یکی رود آب میدان
کند آنجا روان زاری و فریاد / که در من تان چرا سازند بیداد
نکردم من بدی خود با شماها / که می باید درمن این بلاها
که اندر نسک هادخت این نبشت است / که یزدان دادپیغمبر راز گفت است
که استگواد دیو جان ستان است / هزارش دیو دیگر همره دوان است
کزان عالم خلاصی یافت نتوان / بزرگ و خورد پیشش هست یکسان
چه پیغمبر چه دستوران و موبد / چه شاه و هم چه دانایان و بخرد
نه اهل دالها کان سود مندند / نه نااهلان که آنان ناپسندند
نه آن بالا رونده برسماها / که کی کاوس رفت آخر زدنیا
نه در تحت زمین کان قعر دریا / ز آهن بارگا را کرد آنجا
که افراسیاب آن شاه توران / که نهصد سال بد شاه دلیران
ز آهن باره را از بهر آن کرد / که خواهم شد بوقت مرگ خود فرد

که یابم من رهائی از ره مرگ
بوم آنجا یگه با ساز و با برگ
چنین کرد و برفت آخر ز دنیا
نیامد کارگر فن و فسونها
ازین ره جملگی را رفتنی هست
درین چون و چرا نا گفتنی هست
که اهریمن چنین قدرت چه داند
بحکم پاک یزدان می ستاند
باهریمن سپرد این کار یزدان
چو عمر مردم آخر شد ستان جان
وگرنه خواهد اهریمن که یکبار
کند عالم بدوزخ در گرفتار
ولی بی حکم او چندین نتاند
که بی مدت ز خلقان جان ستاند
که ایزدان مثل یکی دربان دوزخ
نبود از بهر یاده فراه و آوخ
ولی بر دوزخیان بر عقوبت
بقدر جرم نماید صعوبت
فزون از جرم هریکرا عذابی
نتاند کرد هردم با شتابی
چو یزدان بر روانها مهربان شد
طلب از دوزخ تاریک شان شد
بخواند آن روانرا و ببخشد
دهد جا که بهشت از لطف بخشد
مثالش دان روان شاه جمشید
دیگر گرشاسپ کان بودند نومید
که در دوزخ بسی سختی کشیدند
عذاب و رنج و بدبختی چشیدند
که بعد از مدت چندین صد سال
شفاعت کرد پیغمبر بران حال
بدو کس شد چو یزدان مهربان راد
بخواند و برترین جنت مکان داد
باهریمن اگر قدرت چو بودی
بدو کس ره ز دوزخ نا گشودی
دو دیگر هر روانی بر چنور
رسد سازد حسابش مهر داور
بهشتی گر بود اورا بجنت
فرستندش بدل شادان مدت
بود گر دوزخی بدین و پر شر
بفرماید بدیوان مهر داور
ازان پس میکشند اورا بدوزخ
بنالد آن روان با آه و آوخ
به دین مقدار اهریمن دریغا
که مثل نوکران دو دست بر پا
ز بهر آن نباید کرد فریاد
نباید با رضا بودن درین داد
هرآن بهدین که او باشد به تمیز
کند از گریها بسیار پرهیز
بود زاری و گریه فعل شیطان
که اهریمن بود زین فعل شادان
که از گریه نباید داز پس کس
صبوری و رضا خود داری و بس
بوندیداد فرمود است دادار
که خود را دورتر از گریه میدار
که بس ناشاد و ناخوش آن زمین دان
که بر مرده کند زاری و افغان
ز جمله جرم بدتر جرم اینست
بداند آنکس کو را یقین است
دیگر فرمود یزدان در پزشن
شنو از دل درست ای به منش
کلام پاک اوستا بیگمانش
بنظم آرم درین دفتر بیانش
نخستین اوعمد بچا خوان بمعنی
رسم در گیتی ای یار نیکو را
کلام پاک دیگر اوسهیچا
که پندارم انائی را بدنیا
سه دیگر را بخوان ویسامهیچا
که خرسندم بمرگی و شکیبا
که یعنی هرتنی کامد درین دهر
ز مرگی و انایش بود بهر
که غیر از صبر چاره دیگری نیست
بجز خرسندی آنرا رهبری نیست

زیزدان جهان این سه کلام است　　که در پازند معنیش تمام است
چو دستوران که شرحش را کتابی　　نبشته است مثل آفتابی
نباید برد یک جا دو نسا را　　بسی تاکید دان ای مرد دانا
نسا را وقت شب دخمه نبردن　　بعد روز باید کار کردن
نساسالار را پس کیسه نو　　بدادن هر نسا را راست بشنو
دو تا کیسه بدست خود به پیچند　　که دست شان جدا از داغ باشند
بخوانند تا اشم باج سروش او　　درست و راست باشد پس خموش او
پسش گاهان نساسالار آرد　　به نزدیکی آن کش در گذارد
دو هیربد را ز بهر پشت گاهان　　که باشد پاک و صاف و بیگناهان
بباج و هم بسگدید به پیوند　　بخوانند پشت گاهان کوته چند
بخوانند اواین شان باج نسرشت　　سراسر تا اشم خوانند هم پشت
پس انگه پشت گاهان را گزیدند　　نه بینند آن نسا گاهان به بینند
چو سه کرده همی از صدق دل هم　　بخوانند راست تا وناد روجم
پس آنگه یکطرف رو کرده ایستند　　که چند دیده نسا ایشان نه بینند
نسا را باز چو سگدید نمود　　بگاهان درنهد از جای کش زود
پس آن دو هیربد رو راست سازند　　بباقی پشت گاهان رود تازند
نسا را دیده سر تا سر بخوانند　　روان تا هست کرده تیز رانند
تمسچا گنبه باجش را گذارند　　نسا را زان پس از خانه برآرند
بغیر از پاره کردن شان خانه　　نباید آمدن از هر بهانه
کند روی نسا را سوی دخمه　　بتاکید تمام ای پاک تخمه
نساسالار از خانه برآرد　　بر آورده بدنبالان سپارد
بیزدان فریضه هست بسیار　　که دنباله نسا رفتن ز هر کار
هر آن کو شد بدنبال نسا را　　برو واجب بود غسل از صفا را
هر آن کو شد بدنبال نسا را　　بباج و هم بپیوند ای به افزا
بهر گامی بود کرفه تنافور　　بقدر میدویسد مهر پر نور
تنافور هست وزن پانزده سیر　　بقدر خود درین کرفه مکن دیر
بهر گامی بآمد شد تنافور　　بود کرفه روانرا میرسد نور
بوقت رفتنش کرفه فزاید　　گهی باز آمدن جرمش زداید
نسا در پیش دخمه چون بیارد　　نساسالار را زودی سپارد
بپیش نهادن ز سیصد گام دخمه　　همه دور ایستند آن پاک تخمه
بدخمه سگ نماید رود در حال　　که تا خیزد نسس از دخمه دنبال
نسا را چون بدخمه در گذارند　　برسم دین زرتشتی سپارند
بدخمه چون سپرده شد روان زود　　در دخمه کنند از قفل مسدود
نساسالار پس آن کیسه دست　　همه پاره کنند و در زمین پست
بغیر از پاره کردن شان بخانه　　نباید آمدن از هر بهانه
گذارند انجمن پس واج و پیوند　　نماز دخمه خوانند خود تا روانه
ستانند آب زر را جمله آندم　　بخوانند باج نسرشت از پی هم

وضو سازند آنکه جمله با آب / نیایش هم پتت خوانند با تاب
از انجا جمله در خانه در آیند / پس آنگه غسل تن زودی نمایند
کند روشن چراغ از سه قدم دور / به پیش کش بسرشب دار پرنور
یکی شمع بسیصد گام دخمه / کند روشن بسه شب پاک تخمه
که تا سه روز بهر آن روانرا / کند یشت سروش آن پاک دانا
بهر شب هست وندیداد واجب / که باشد آن روان بسیار راغب
اگر یشته بود یشت وندیداد / روان باشد ازان بس خرم وشاد
سروش ایزد بسه شب دستگیرش / بود چون قابله ای دی ضمیرش
به پل بر پاسبان آن روان است / گرو ثمان نامد از وی عیانست
اگر نایشته باشد کس سروشش / چه وندیداد و هم این دارهوشش
سروش ایزد روانرا یار باید / روانرا ترس دیوان میفزاید
سه شب باشد روان در رنج و اندوه / که ترسانند دیوانش بانبوه
بود هر شب چو سال سه هزارش / ز دیوان میرسد بس گیر و دارش
که سه شب چون هزاران سال آید / برنج و غم روان بدحال آید
بود هر جا گریزان آن روان نیز / ز دیوان میکند بسیار پرهیز
به پیش دخمه یا نزد کش آید / اگر آتش بود آنجای باید
بخانه آن وَدَرده خویش و پیوند / که تا سه روز اوستا را بخوانند
همه خویشان سیوم روزه که شام / پتت بهر روان خوانند با نام
نباید خورد تازه گوشت سه روز / چون خویشانرا که باشد او پراز سوز
بسازد تا که اهریمن بکردار / دگر کس را بمرگی اندر گرفتار
به پیمان سیوم شب گاه اوشهن / یزد باج چهار از رای روشن
نخستین باج رشن آسمان است / دوم رام از ره نیکی نهان است
سیوم باج سروش آن پاک داور / چو باج چهارمی ارد افروهر
به پیش باج چارم جامه خوب / سفید و پیمه گین و نیک مرغوب
نهد هر میوه و می را به پیشش / یزد هیربد همی از روی نیکیش
ببام چارمین دهمان بخوانند / کزان دهمان گذر بر پل دانند
بگاه نو طلوع پاک خورشید / که از شرفش جهانرا هست امید
بخوانند رود دهمان آفرینگان / کزان بر پل روان گذرد تن آسان
چه خویشان و عزیزان جمله بهدین / شوند جمع از برای دین و آیین
نیایش یشت خوانند و پتت را / درون آفرینگان با پرشنها
خورند آن جمله نان و گوشت آندم / کزان کس دور باشد سوک و غم کم
دهم روز است باج و آفرینگان / اشوان فروهر را یزشن خوان
یزد سی روزه روز سیوم نیز / بباج و آفرینگانش بده چیز
بهمراهش دویم باج فروهر / سیوم باج سروش این نیک بنگر
یزد یکدسته جامه با فروهر / که فرموده بدستوران پیغمبر
کند سودسته جامه لایق حال / چهارم هم بماه و هم سر سال
بروز سی یکم ارد افروهر / درون و آفرینگان کن تو بهتر

کند یشت اشوان ماه در ماه ‌ درون و آفرینگان کن تو همراه
چو آمد شش مهی خود اول روز ‌ تو در حکم بزرگان شو دل افروز
درون و آفرینگان و یزشن ‌ ز سی روزه کنی ای بهمنشن
بروز روزه کن یشت اشوان ‌ درون و آفرینگان نیکویان
که تا باشد دعای آن روانت ‌ بفرزندان و هم کدبانوانت
ترا روزی فزاید نیک آن سال ‌ دهد راحت اشوانت بهر حال
کند هر ماه زین پس تا سر سال ‌ مبرد و چاشنی اندازهٔ حال
سر سال اول روز ای گرامی ‌ ز جمله روزها این روز سامی
درون و آفرینگان و یزشن ‌ ز سی روزه کنی ای بهمنشن
دویم باج اشوان فروهر کن ‌ دگر باج سروش ای مرد روشن
بهیدون بر درون فروهر را ‌ نهی یکدسته جامه نیک اعلی
ز هر میوه که باشد در جهان نیز ‌ بدست آید ترا آن میوه و چیز
شراب و ماهی از هرچه خورشن یافت ‌ کزان تنهای مردم پرورش یافت
بگیتی میل باشد آن روانرا ‌ بهر چیزی نهد افزونتر آنرا
نهد پیش درون اینجملگی چیز ‌ کزان راحت روانرا میرسد نیز
بروز سال کن یشت اشوان ‌ میزد و هم درون و آفرینگان
دگر فرض آنکه هم بعد گذشتش ‌ کند این کار تا باشد بهشتش
یکی گیتی خرید و یک بوشنوم ‌ بهت تا سال واجب هست هر یوم
سروش باک را وندید کن چار ‌ که در جنت روانرا میشود یار
کند هر سال خود آنماه و آنروز ‌ بزشن آن روان پاک و فیروز
درون و آفرینگان و میزدش ‌ کند آن روز از اشوان و یزدش
تمامی کیفیت تا سالگان بود ‌ بسلک نظم جمله دُر بآورد
هرآنچه دیده ام من در روایت ‌ درین دفتر در آوردم حکایت
تمامی کیفیات فرض مردم ‌ پراگنده که بُد یکجا سپردم
بیاوردم درین دفتر تمامی ‌ شود آسان بدانایان نامی
شده ختم از فرضیات این حسابش ‌ کند افزون ازین باشد ثوابش
بران دانا و عاقل چونکه خوانند ‌ انوشیروان باین بنده رسانند
بچشم جمله دانایان پسند است ‌ مگر حاسد که چشمش کور و کند است
روایتها که از دین بود گفتم ‌ بغیرش هرچه بود اورا نهفتم
ایا داراب پایان کن تو موجز ‌ که این دین را نهایت نیست هرگز

تفصیل روز نامه و دیگر پند

دگر پند هست اندر راه بهدین ‌ نبشته دیدم اندر پهلوی این
که خورشید ایزد پاک و منور ‌ بمردمهای گیتی را بیکسر
دهد فرمان همی هر روز سه بار ‌ صباح و نیمروز و آخر کار
چنین گوید بوقت نامداران ‌ که یزدان اوپ شمااي مردمانان

همي گويد كه اندر كار كرفه — دوند تخشا نوروزند هيچ صرفه
كه سازم زندگي مان مهانه — به نيكي حل كنم تان آستانه
بگويد اينچنين گاه رفيتن — بخلقانم بگو اي مرد روشن
كه اندر خواستن زن باش تخشا — در ورزيدن فرزند بكشا
بكن كوشش تو اندر خويشكاري — كران گيتي و مينو دست آري
چنين گويد ازيرن گاه يزدان — ز محض لطف وجود خود بخلقان
گناهي را كه خود تان جسته ايستيد — اوخش هم پشيمان با پتت بيد
كه آمرزم گناه و جرم تان را — كه دادانستم كرده در جهانرا
زبهر آن دهم نوبت نيايش — باين نيت كند دردل ستايش
كه تا مزد نيايش واصل آيد — مراد خويشتن هم حاصل آيد

سه درد بزرگ انست

چو پتياره گناه مينو تبه كار — برنج و درد خلقانرا زيانكار
كه اين سه چيز را از جهلكي درد — بخلقان در ز ناپاكي گران كرد
كه اين سه درد را جز بر بهه درد — گرانتر كرد و برمردم روان كرد
كه نستش بونداء چشم خلقان — كه نابينا شود مردم بگيهان
دوم درد اينكو ناشنوش از گوش — كه مردم كر بود از گوش بيهوش
كه اين دو درد شيطان خاصتر كرد — كه عاجز هست مردم زين گران درد
كه دادار جهان در هر دو بخشود — كه فرض شان نپرسنده هرچه فرمود
بگو آن درد سيوم ناآشتي را — كه بر مردم نهاد از كاستي را
كه جنگ و كينه ميدارند دردل — كزان باشند مردم پاي در گل
بود ناآشتي بدتر بخلقان — كه خان ومان مردم زوست ويران
ده هر مردم كه در دل كينه باشد — يقين از درد اهريمن شناسد
كه او اندر دلش دردي نهاداست — كزان اندر دلش آن كينه باد است

تفصيل هر روز در پهلوي بود

بگو اين در پهلوي تفصيل هر روز — كه بايد كرد هم اين كار هر روز
چو خواندم جهلگي آمد بسندش — بنظم آورده ام زان ارجمندش
چو تفسير دگر درنگركان هست — كه در تحقيق او شك و گمان هست
همي تفسير سي تاريخ بود آن — كس آن تاريخ كرده روز مايان
وگر نه نزد داناكي پسنده است — كه اين روزي زبون و آن سودمند است
تواي داراب پالن هرچه بيدي — بدانائي درين دفتر گزيدي
كه تا سي روز باشد باور تو — شود خشنود بر تو داور تو

تفصيل هورمزد روز

بروز هورمزد پاك و فيروز — ببايد كردن چندين كار اين روز
شمردن خواستم چندانكه باشد — حسابش در دل خود را شناسد

کند رامشني و غم دور دارد
نیت بر موبد و دستور آرد
بپوشد جامه نو اندر این روز
بود هرگونه در دل شادي اندوز

تفصیل بهمن روز

به بهمن روز کار عقل کردن
ره دین پیش مردم نقل کردن
شدن در خانه دانایان و عاقل
نکردن خویش را از کار غافل
بیاران خود تو پرمیدار مي باش
ز دانش کار ورزیدار مي باش
کند با دشمنان هم آشتي را
بپوشد جامه نو پاک و اعلی

تفصیل اردیبهشت روز

بروز پاک کان اردیبهشت است
شدن در خانه آذر زان نبشت است
دشارم خواستن زین ایزد روشن
که دا باشد روان مانند گلشن
و یا دارو و درمانرا سرشتن
دسي نیک است هم این روز خوردن
چو کار خویشکاري و روائي
بمهسودي تو داد شان بدائي

تفصیل شهریور روز

به شهریور بود کاري نمودن
که درین روز باید شاد بودن
بسردار و مهان و کارداران
گماریدن بهرجا گه سواران
بلشکر دادن روزي درین روز
که باشد گنج وافر سود اندوز
بذیرفتن کند عذر گنهگار
ببخشودن ز رحمت بر تبه کار
بآمرزد همي جرم فروماند
درین روز است از عفوش سخن راند
بدرویشان دهش را فزودن
ستم بیداد ازیشان در ربودن
ملاقات بزرگان و امیران
گرفتن فایدها از وزیران
کهان خود از مهان ورزند بخشش
زدهر خواهش و حاجات بخشش
رسد فریاد هم فریادرس را
کند چاره به بیچاران و کس را

تفصیل سفندار روز

بروز پاک اسفندارمد را
زن نو خواستن چه غیر و خود را
بخانه زن شدن یا زن بخانه
نخست این کار کردن در زمانه
زمین از ورز آبادان نمودن
زباغ و کاخ دلشادان نمودن
بهیدون رادي و راستي را
بکردن کار غیر از کاستي را
بر آنکس کو کند کاریکه فرمود
فزاید شادي و غم جمله بزدود
عمارتهاي کاخ و خانها را
بویراید بکارد دانها را

تفصیل خرداد روز

همي در روز خرداد این کند کار
که تن شوي و روان پیرا و خوشدار
بکندن چاه و نوکاریز کردن
بآرور آب را آمیز کردن

همي اندوختن انبار يكسر | بآبادانيش هر كار بنگر
هرآنچه كار تو باشد نخستين | كند اين روز خوشتر از ره دين

تفصيل امرداد روز

كه در روز امرداد اين نمودن | روان و تن همي اين روز شستن
همي انبار را آمار كردن | زورز اين خواستن بسيار كردن
زمين بيشه را هم باغ سازد | سوي اشجار و كشت و راغ تازد
هران كار خوش و خشبوي باشد | سوي اين كار خوش اين روز تازد
همي آرايش تن را روانرا | ببايد خواستن اين روز هرجا

تفصيل ديپادر روز

بروز هورمزد كاريكه فرمود | بديپادر سوي آنكار رو زود
بريدن ناخن و سر شانه كردن | پس انگه تن بسوي غسل بردن
يقين اين روز دارد بيت پاك | كه تا در كرفها باشي خره تاك

تفصيل آذر روز

بآذر روز بايد كار كردن | كه خود را سوي آذر ايزد بردن
دعا خواندن به پيش پاك دادار | زبهر هرچه حاجت باشد و كار
زتخشائي و هم از خويشكاري | كند اين روز بايد سازكاري
هر آنكس را كه ياري با بزركان | بود اين روز سازد ازدل و جان
كند جنبش چو از جاي بجاي | بخانه يا سفر باشد وفاي
طعام و هرخورش كم بختن اين روز | بر آذر بوي خوش نه روشن افروز

تفصيل آبان روز

بآبان روز سازد كار رود آب | ويا چشمه و يا زين مثل شادآب
كه پل را برسر رود آب بستن | كه مردمان ابر آن آب جستن
پديدون جوردا را آب دادن | سركاريز و نهر و جوي گشادن
بكاويدن سرچاه از تك و بوي | بكندن جويها هرجا و هر سوي
كند جاري سر نهرش نه بستان | كه آبادان شود زان روي گيهان
كند آباد ورز از خواهش وسود | كزان يابند مردم كام و مقصود

تفصيل خورشيد روز

بروز خور كه كار نور باشد | كند آنرا كه مثل سور باشد
هران كار يكه مشكل تر نمايد | كند اين روز تا آسان در آيد
سفر اين روز كردن هست واجب | اگر بر كام خود باشند راغب
بهر كار نيكو اين روز خوبست | اگر از كشت وار كار حبوبست
فرستادن بمكتب كودكانرا | كه تا فرزانه باشند داستانرا

تفصیل ماه روز

بروز مه ستایدن وهانرا | بخواند علم دین بهر روانرا
بران کاریکه مشکل بوده باشد | کند این روز تا آسان شناسد
بفال نیک و فرخ کار و کردار | کند رامشنی از هر کار هموار
بحاجت خواستن در کار رامش | بکار دنیوی حرص و حرامش
هر آنچه کار دور از گردش تیز | بکن این روز زودی زود بر خیز

تفصیل روز تیر

بروز تیر سازد کار فرهنگ | که تا باشد ازان بسیار هوشنگ
شدن اندر دبیرستان ز بینش | فرستد کودکانرا بهر دانش
بران فرهنگ کانرا پیشه چار است | هم این روز کردن سازگار است
چوکار تیر اندازی و هم جنگ | کند آموختن این روز بی ننگ
چوکار چاه و جوی و رود و پل را | بیاراید همیشه هر محل را
کند آباد از ورز این زمین را | که تا یابد ازان دنیا و دین را
بشوید تن همی بهر روان نیز | بویراید روان هرگونه خود نیز

تفصیل روز گوش

بروز گوش زین کردان بر اسپان | خریدن جهلگی این روز میدان
برنج و آفت خلقان حمایت | هم این رور کردن به رعایت
هر آنچه کار گاو گوسفند است | هم این روز کردن سودمند است
هم کار سلاح و ورزش آن | نمودن هر هنر این روز میدان
بکشت و ورزها هم گاو راندن | بآمرزش پی این کار ماندن
کند کم خورد هرچند گوشت این روز | که شیر و غیر ازو برخوان بافروز
بروز گوش و هم دیگر انیران | تمامی شاخ و هم سم ستوران
برنگ گونه گون آراستن شان | دهشن نیکنو دادن بایشان
ز انگور و رخرما کار سازد | به بیع و هم شرا انبار سازد

تفصیل روز دیبمهر

بروز دیبمهر این کار کردن | نکوتر خویشکاری را شمردن
کند آراستن خود ناخن و موی | بود از روی دین پاکیزه مرشوی
که در تعلیم هر علم و هنرها | کند این روز کار هر سفر را
که در هر کار نیک و هم گرامی | کند پایندگی این روز سامی

تفصیل روز مهر

بروز مهر کن کار ای هنرور | تواضع را بچشم رحم بنگر
کهان رسم ادب دارد مهانرا | بآمرزد مهان جرم کهانرا

کند کار خرید و بیع هر چیز　　کند سودا بتجاران پاکیز
متاع کاروبار جمله دنیا　　همی این روز باید کرد برپا
فراموشد نزاع و کینهٔ خویش　　بسوی آشتی دارد ره خویش
چو پادشاهی شهر و ملک و دهها　　نخست این روز کردن هر مهمها

تفصیل روز سروش

بود روز سروش این بیم کردن　　همه علم و هنر تعلیم کردن
هران کار دبیری و هنر هست　　بباید کرد تا این نیکتر هست
چو کار سروری و پاسبانی　　چو داد و عدل و بذل و کامرانی
بجنگ دشمنان گر قصد این روز　　کند از همتش سازد فیروز
کند این روز پرهیز از فرومانده　　بجز زین هر گنه کاندر قلم رانده
بباید تا کند آن روز سر شوی　　بپیراید تن از ناخن و موی
ازاپس جامه نو راست پوشند　　بسوی کار نیکی را بکوشند
فرستادن همی مکتوب نامه　　بیاران و عزیز از روی جامه

تفصیل روز رشن

برشن روز واجب هست این کار　　دروغش کو نباشد هم فریبکار
هرآن کاریکه سویش راست باشد　　بباید کرد و دور از کاست باشد
نخوردن هیچ سوگند اندرین روز　　کند پرهیز و باشد نیکی اندوز
کند کار فراوانی بداین روز　　بود زود از مراد خویش فیروز

تفصیل روز فروردین

بروز فروردین این کار سازد　　سوی روز اشوان زود تازد
درون و آفرینگان فروهر　　یزشن و هم میزدش نیک بنگر
همی یاد از می و شیرش نماید　　چو خاصه روزکار او در آید
بهیدون کار کرفه ویش کردن　　دل دیوان ازان درریش کردن
کند با مردمان خود آشتی را　　بدل دارد ره و رسم بهی را

تفصیل روز بهرام

همی در روز بهرام این کنی کار　　که جمله کار گیتی راست مختار
سپهدار است بر هر کار دنیا　　که خلقانرا کند دور از بدیها
که این ایزد است از یزدان دیگر　　بکار نیکوی فیروز بر فر
چو کار رزم و بزم و هم سواری　　سلاح و هم شکار این روز داری
کند پیرایها فرزند و زن را　　چه پوشد بجامه خویشتن را
هران کاریکه از ارتیشتار است　　کند این روز هرچه در شمار است
رود این روز اندر رزم دشمن　　بیابد فتح و گردد روی روشن

تفصیل روز رام

بروز رام رامشني خوشیها — کند با مردمان هم دوستیها
هران زیبا و زاري کان بدنیا — بکار آید کند این روز بریا
چه از زن خواستن دیگرز خوردن — چه از بدموختن این روز کردن
رود در خانهٔ دستور و موبد — مدد خواهد ازان از فضل ایزد
تن خود با روان انباز سازي — کني تا توشهٔ عقبیٰ نهادي

تفصیل روز باد

بروز باد سازد کار کوهر — زیان در سود کس نشمارد ایدر
گذارش کنه کردن درین روز — بدیگر کس بانبازي بانه وز
کند رامشني از بهر روان را — خورد تیمار بهر آن جهان را
تمامي کار خوشبوئي که داند — که از نیروي باد ایزد تواند

تفصیل روز دیپدین

بروز دیپدین کن خویشکاي — بکار نو نخستین دست آری
زن تو با خوشي آور بخانه — که داد موندي تو در زمانه

تفصیل روز دین

بروز دین بهدون کار دیني — کني و خویشکاري را گزیني
بمجلسهاي دین و انجمنها — روي از داد بر گوئي سخنها
بیارائي دویدن خانها را — کني کار حبوب و دانها را
بطفل و کودکان پیراي سازد — بفرهنگ و بدانش سر فرازد

تفصیل روز ارشسنگ

بروز ارد باید کرد ایدکار — کزو باشند دانا و خبردار
نیوشیدن نصیحتهاي دانا — که تا باشي بگیتي زان توانا
خراستر کشتم باید اندرین روز — که باشد همراه خویش فیروز
ز کدبانوئي و از کدخدائي — هران رسم عروسي را تمائي
بفرزندان دهد پیرایهٔ و ساز — بوسگرگ و بزیور بخشدش باز
رسد فریاد با فریاد خواهان — بدرویشان دهد گنج و سپاهان

تفصیل روز آستاد

بروز آستاد این کار دانند — که با خود آنکسي وابستگانند
مرایشانرا بدادن مزد و پاداش — که چندین خدمت تو کرد باهش
فزودن پایه و گاهش موافق — نبودن هر کسي غیر و منافق
گنهگاران بد دین را صعوبت — نمودن شان بصد گونه عقوبت

بروزم و کارزار و هم به پیکار — بره بر کار و آنها کن نگهدار
تمامي ساز و برگ و گیرودارش — کند این روز بهتر کار و بارش
ستور و گاو و اسپ و غیر اینها — نر و ماده کند این در کش یکجا

تفصیل روز آسمان

بروز آسمان ده یا ستان وام — که تا فارغ شوي زان قرض انجام
کند آراستن هم موي و ناخن — بشوید سر همیدون جملگي تن
بخیرش کارهاي پاکي و نور — کند این روز از نزدیک واز دور
بره در کاروانی کار کردن — هم این روز را بهتر شمردن
براه دور رفتن در سفرها — که باز آید مظفر از خطرها
کند درکار سودا سیم و زر صرف — که آید سود ازان کار تو بی‌حرف

تفصیل روز جمیاد

بیارایید خانه روز جمیاد — تهي از کاخ و ایوانها تو بنیاد
درخت و دار و میوه درنشاندن — بکشت و ورزها کاریز راندن
همیدون سیم و زر در گنج کردن — که در خرمن همیدون دانه بردن
نخوردن دارو و درمان درین روز — که تا نبود ازان دلها پر از سوز

تفصیل روز مهرسفند

بروز پاک کان مارا سفند است — همی این روز را کاري پسند است
بکار دانش و فرهنگ و کوشش — کند در خریشکاري تیز تخشش
که سازد کار درمانها و دارو — به پیراید تن خود را ز هر سو
زني را در زماني خود نماید — کزان فرزند نیکو فهم زاید
ملاقات بزرگان و امیران — کند این روز از شوق دل و جان
بکار کرفه باشد رای‌ندار — زراه جرم باشد پاک کردار
همه کار جهان این روز بهتر — که تا یابد مراد خویش خوشتر

تفصیل رور انیران

انیران روز را کار ستیده — کند در خانه و جاي گزیده
چو آید سود اندر خویشکاري — ازان تو حصه یزدان را بداري
که کار کرفه آن سود این رور — کند تا باشد اروي کرفه اندور

بنام ایزد بخشاینده بخشایشگر مهربان

این کتاب خلاصه دین از تصنیف دستور داراب بن دستور پالن

سرنامه بنام آن خداوند
توانا و ریومند و خردمند

که از قدرت بپا کرد این فلک را
درو جا کرد ارواح و ملک را

چه از مردم از حیوان و هم طیر
درو جان داد و هم او کرد درسیر

هم او کرد از عدم موجود مقسوم
هم از موجود خواهد کرد مکتوم

دگر باره ز کتم آرد هویدا
چه پنهان بود کانرا وچه پیدا

قریب سال پیدا کرد دنیا
بشش گاه و بوقت خود مهیا

نخستین آسمانرا کرد دوار
ز استاره منقش کرد هموار

مصور کرد نه سقف مدور
میانش خاک و آب و باد و آذر

ده ودو برج هفت اختر سپهدار
بهفت افلاک پیدا کرد هموار

بچرخ اولین مه را سپرده
نه برج پنج پایه جاش کرده

عطارد را بدیگر چرخ جا کرد
دو برج از بهر او آنجا بنا کرد

یکی جوزا و دیگر سنبله خوان
نه بنده مینوی کرد این عیان دان

سیوم گردون بزهره داد ماوا
که با رقص و طرب باشد بدانجا

نموده ثور و میزان خانه او
که باشد سعد و فرخ نامه او

به چارم چرخ داده جای خورشید
به برج شیر سیرش داد جاوید

به پنجم ساخته ماوای بهرام
حمل عقرب بود دایم ورا دام

ابر چرخ ششم برجیس بگذاشت
ببرج قوس و حوتش نیک بگماشت

به چرخ هفتمین کیوان منحوس
ببرج دلو وجدی ساخت محبوس

یکی شیطان واروتست کیوان
زجمله اختران این نه ایوان

بدزدی و پلیدی و فن و ریو
بسا عیار و طرار است این دیو

برای آن بچرخ هفتمین داشت
نگونسار اندران بندش نگهداشت

که میریزد ز روی خود بلیات
پلیدی و عفونت درد و آفات

بگردون ششم افتد ازان چیز
ازان بر چرخ پنجم میرسد نیز

رسد زانجا عفن بر چرخ چارم
که خورشید است آنجا شاه طارم

شود سوزنده جمع از تاب خورشید
فتد خاکسترش بر چرخ ناهید

بچرخ دیگر و بعدش باول
بیفتد اندک اندک بیمعول

ازان گردی همی افتد بگیهان
زنحسیش شود آباد ویران

ازان درد و بلا و این خطرها
بمردم میرسد رنج و ضررها

بهفتم چرخ گر جایش نبودی
بیکدم جمله عالم را ربودی

ثوابت جمله بر گردون هشتم
باحکام هیات ارکان انجم

منازل جمله با گردون برابر بگردش اندرون کردند یکسر
بگو داراب بن دستور پالن زجمله شرحهاي پهلوي فن
عجایب صنعت صانع تو بنگر جهان مانند بیضه کرد یکسر
زمین سرخي بیاض او بود آب فلک چون پوست باشد این تو دریاب
چو اول آسمانرا ساخت موجود دور از صنعت خود جمله بنمود
پس اول آب را بنمود ظاهر زجمله هستی اورا کرد ظاهر
زبعد آب داده این زمین را که بر وي جاي سازد آدمي را
چو بگرفته زمین جنبش بران آب دمیخ کوه محکم کرد دریاب
زمین را چون بر آب آرام داده برو بر اُروران نام داده
چه رنگا رنگ و گونا گون اشجار چه حب و دانها خروار خروار
زبعد اُروران گاو آفریده کزو بسیار حیوان آفریده
بسا سود است ازآن گاویوداد همین سه چیز از وي گشت بنیاد
چو گاو اندر زمین تن داد آنجا ده ودو گونه اُرور رست زانجا
زجنس جوردایان پنجه و پنج که مردم را خورش گردید بي رنج
دلیلش در یزشن گر بخواني ادا خیا اشا مزدا بداني
زسوي چپ گاو از لطف یزدان شده پیدا تمامی گوسفندان
کیومرث گزین از جانب راست پدید آمد همي بي کجي و کاست
ازین گاو هست این حیوان و مردم زچندین جوردا و اُروران هم
پسش آدم کیومرث گزیده منیده دل به نیکي و خنیده
که از گاو ایوداد آفریده روان پاک را در وی دمیده
نخستین سود ازو این بد بدنیا که این ایوخشست ازوي گشت پیدا
ازان ایوخشست کان اندر زمین است سرشتش از کیومرث گزین است
بر این صنعت جهانرا کرد مصنوع نشد کس صانع و دي گشته مصنوع
چو ترتیب جهاني ساخته شد بکار خود خالق تاحنه شد
چنین سه تا هزار از سال بگذشت که مردم از ره و احوال برگشت
نه کاري بگیتي گشت ظاهر بگمراهي بسی گشتند ساحر
پس انگه پاک یزدان کرد رحمت بفضل و بخشش و لطف و کرامت

حقیقت کیومرث و بعد ازان احوال هفت جفت که در دنیا پدید آمدند

گجسته اهریمن برکرد سررا زقعر دوزخ آمد سوی بالا
زمین و آسمانرا کرد سوراخ بهره برد بس دیوان گستاخ
یکي جنگي عظیم انگیخت آنجا بیزدان مینوان آویخت آنجا
ازانسو جمع گشته جمله یزدان کشیده صف همه امشاسفندان
بزور و خورهٔ یزدان دادار شده اهریمن و دیوان گرفتار
هم بند مینوي بستند آندم فگنده سرنگون اندر جهنم
چنین تا سه هزار و سي برو سال کذشته در سرشت و اندران حال

کیومرث گزین تن در زمین داد
چنانچون داد تن آن گاو ایوداد

نخستین سود ازو این بود به دنیا
که این ایوخشست ازوی گشت پیدا

ازان ایوخشست کان اندر زمین است
سرستش از کیومرث گزین است

چو بگذشتم ازین دنیای فانی
نکرد اندر زمین خود را نهانی

پس اندر تخم او اندر زمین ماند
نگهبانش دو ایزد بهترین ماند

چو نیریوسنگ دو بهره نگهداشت
که یزدانش زبهر پاس نگماشت

هم اسفندارمد یک بهره پذرفت
که تا آن تخم او مادری آکفت

ز تاب و سیر خورشید جهانتاب
بپالیده شده آن تخم چو آب

ز بعد پانزده سال تمامی
که بگذشته بران تخم گرامی

مشی مشیانه بر رستند زانجا
بحکم و قدرت یزدان یکتا

که خوانندش ورا حوّا و آدم
ببودستند مام و باب عالم

چنین گفتست اندر دین بهتر
که آن هنگام بد بی دیو ده تر

مشی مشیانه شیر گاو دوشید
سوی او خشم روکرد و ریزید

ازان روزاست دیوانرا کفرگاه
بگیتی در زبهر کار بیراه

چنین تا شد برو بر سال پنجاه
که بودندی برابر گاه و بیگاه

نر و ماده نداندستند ایشان
ازین واقف نمی بودند ایشان

پس از مدت ملایک راز گفتند
دُر دانش بر ایشان باز سفتند

چو آن دانش دران هردو اثر کرد
بفهمیدند از ذوق زن و مرد

پس ازان هردوان جفتی بزاده
که یک نر بود و دیگر بود ماده

سیامک نام نر ماده وشا نام
بخط پهلوی گفتست این نام

سیامک بعد ازان یک جفت زاده
فراوک نر چو فروک نام ماده

بزاده هفت جفتی از فراوک
که این دنیا زنسل اوست یکبیک

نخستین جفت ازان هوشنک و گوجک
نر و ماده بدند آن هردو بیشک

که این ایرانیان از نسل اویند
بدین پاک بس فرخنده خویند

دویم جفتی نداده‌ش دار و تازک
نر و ماده زفروک ور فراوک

بدشت تازیان جایش بود است
که اصل تازیان زین هردو بود است

بدینسان مردم هر هفت کشور
ازان هر هفت جفتند ای گهرور

کزان هر هفت را گویم زیکسر
نیاید نام شان موزون درین بحر

چو این قصه همه در پهلوی هست
بداند هرکه در دانشوری هست

کنون زین گفتگوی باز گردم
بدیگر گفتها دمساز گردم

چو دادار دوعالم پاک داور
کریم و مهربان و داد گستر

باین صنعت جهانرا کرد مصنوع
نشد کس مانع و نی گشته ممنوع

چو ترتیب جهان ساخته شد
بکار خود خلایق تاخته شد

چنین تا سه هزار از سال بگذشت
که مردم از ره و احوال برگشت

بهر کاری بگیتی گشت ظاهر
بگمراهی بسی گشتند ماهر

پس انکه پاک یزدان کرد رحمت
بفضل و بخشش و لطف و کرامت

احوال حضرت زرتشت پیغمبر بجمع پدران ایشان

فرستاده یکی پیغمبر پاک — ز نسل شه فریدون خوره ناک
اشو و پاک و فاضل بر گزیده — نبوده در جهان چو او خدیده
سر شاهان عالم زیر پایش — همه جان جهان گشته فدایش
خجسته پی زراتشت سپنتمان — بتن روح او بسرشت گیهان
دل و تن پاک بُد همچو فرشته — وجودش نوری و از گل سرشته
ز اسلافش بگویم من نشانها — که تا خلقان شوند آگه از آنها
نخستین پوروشسپ پاک و بهتر — که پیغمبر ز پشتش شد گهرور
ورا بابست پیترسپ نامی — که او زاده ز هیچدسپ بنامی
چو هیچدسپ پور اوروداسپ است — که آن کلدین ز چخشنوش است
چو چخشنوش پور پدرسپ است — ستوده هم گزیده پیچ اسپ است
چو پدرسپ پور هردرشن — که نه اندر جهان شادی کندشن
نژادش بود از هردار ناکام — بنزد پاکیش نه اهریمن رام
چو آن هردار پور اسپتام است — که تا اکنون به نیکویش نام است
چو اسپتام بن ویدشت باشد — که شیطانرا ز نامش دل خراشد
چو ویدشت از نژاد آن اجیم بود — دل دیوان از آن پر درد و غم بود
اجیم پیدا شد از بشت رچشن — که بد پرهیزگار و با مدشن
رچشن زاد از دوران سرون نام — که گیتی بود ز پاکیش بآرام
بود دورانسرون پور منوچهر — که شاه هفت کشور بد پر از مهر
چو شاه پاک نیت پاک تن بود — از او اعدای دین در سوختن بود
فرشته آمدندی نزد آن شاه — ز الهام خدا کردندی آگاه
چو در ایام پیشین تیر را پر — نبوده تا که آن شاه سرور
که چون شاه منوچهر جهانگیر — بنزدش شیر بُد چون روبه پیر
بجنگ تور و سلم زشت کردار — کشیده لشکری بیحد و بسیار
در آن تدبیر بُد آن شاه بهرور — که چون گردم ازین داور فیروز
درین اندیشه آن شاه گزیده — که اسفندارمد نزدش رسیده
منوچهر گفتا کای شهنشاه — ز حکم ایزدت گرداندم آگاه
بجنگ دشمنان تیر و کمان بر — بدان سوفار تیر اندر نشان پر
که چون از قوس گردد تیر پران — ز اندازه رود دور و دوچندان
منوچهر این سخنها چون شنیده — نمازش برد وز دل بر گزیده
باین تدبیر رزم آغاز کرده — سر دشمن ز تن شان باز کرده
منوچهر از نژاد ایرج پاک — که مثلش نامده در عالم خاک
چو ایرج بد فریدون راست فرزند — که بی کشتی گذر کرده ز اروند
ضحاک بد کنش ناپاک ریمن — پلید و ساحر و بدکار و بد دن
که سال الف شاهی کرده بود او — بجز جور و ستم ناورده بود او
فریدونش گرفت و کرد در بند — بپاکی در سر کوه دماوند

چو دادار جهان اسفندان / نموده خشنومن امشاسفندان
دو کس را کرد خشنومن ز خاکی / که مثل میزوان بوده بپاکی
یکی خشنومن شاه فریدون / که دین دشمن شد ندی زو پراز خون
مخاطب موبد و شاه جهان بود / که اسرار جهان اورا عیان بود
دگر خشنومن پاکیزه زرتشت / که دین را خواستار شد و هم پشت
که بی خشنومنش کار یزشن / روا نبود بدان ای به منشن
که تا ده سال پیش یک خداوند / بمانده تا ازان دیوان شده بند
بهم پرسه چو ایزد با زراتشت / بیامد کرد آگه از هر انگشت
بزرتشت انگهی گفتا که ای پاک / بگیتی من ترا کردم خره ناک
نخستین روح تو پیدا نمودم / کدامیندو اران وپیدا نمودم
پس از تو اینجهان و آنجهان را / ملایک با بهشت و آسمانها
بیمن روح تو پیدا نمودم / زمین و هم زمان برپا نمودم
بیکسو پله نهادم دو جهانرا / ز هرچه اندر کون و مکان را
بدیگر پله روح تو نهاده / چو سنجیدم شده روحت زیاده
بگیتی و بمینویت گرامی / بکردم من بدان ای مرد نامی
پیمبر گفت ای برتر خداوند / توی دانا و پانا و ریومند
مرا از بهمن و اردی بهشتم / زشهریور ز اسفندارمد هم
زخرداد و ز مرداد مر گرامی / بکردی و نمودی مرد نامی
جوابش داد کای پیغمبر من / عزیز و ارجمند و دین برمن
گرامی چه که دل امشاسفندان / بدو دارند پیوسته بهر سان
خداوند آن خرد را داد آنگاه / که خوانندش همی هروسپ آگاه
بمثل آب بود آن چیز چون شیر / نه آن آبیکه می آید از بیر
بفرموده که این را نوش کن زود / که یابی زین خورش تو جمله مقصود
بخورد و آشکارا شد نهانها / چه از تحت زمین تا آسمانها
شمار ریگ بحر و برگ و اشجار / چه از قطرات مطرات دُرر بار
چه از راز روانهای بهشتی / که دل شان دور بود از سوی زشتی
چه از حال روانهای جهنم / که از کردار بد بودند پرغم
روان شاه جمشید جهان گیر / هم از گرشاسپ یل آن صاحب ویر
که از تقصیر خود در دوزخ تار / فتاده بود بیچا پیچ چون مار
چو این قصه که مشهور است درعالم / بکردم کوته ای مرد نکو نام
پیمبر چون بدید احوال جمشید / دمی بخشود بران رنج جاوید
شفاعت کرد پیش خالق خود / رهانید از بلای دوزخ بد
پس انگه گفت جمشیدش بآواز / که ای زرتشت از من بشنو این راز
فریب اهریمن را دور داری / روان خویش را پرور داری
نخستین پاک دادار ریومند / مرا از دین خود کرده خره مند
ز حکمتهای باریک و هنرها / بمن در کشف کرده پاک یکتا
فریب اهریمن در دل گرفتم / که دعوی منی برخود ببستم

گنا میندو دلم از راه یزدان　　ربود و کرده ام خوار و پریشان
ترا این پند گفتم تا بدانی　　که دین را بیشک و بیشبه دانی
پس انکه چون پیمبر پاک گوهر　　ز دادار جهان گشته بهرور
به پیش حق اوستا را بدیده　　یکی و بیست نسک از دین گزیده
دران وستا سه بهر راز و گفتار　　بزرتشت اشو آموخت دادار
نخستین هفت نسک از آفرینش　　که پیغمبر بدانسته زبینش
دویم هفت از طبابت وز رهاها　　که واقف شد پیمبر زان عملها
سیوم هفت از سوال و پاسخ دین　　که یزدان کرد با زرتشت بهدین
پس از دانستن راز دو گیهان　　نمازی برد زرتشت سپتمان
امگری خواست پیش یک خداوند　　که ای دادار گیهان و خردمند
مرا بیمرگ کن تا خلق گیهان　　ز دین به چندین دانند برهان
جوابش داد دادار جهاندار　　که ای پیغمبر پاکیزه گفتار
اگر بی مرگ گردانم ترا من　　عجب در قدرتم نبود درین فن
ولیکن من ترا چون آفریدم　　بر انسان و خلایق بر گزیدم
بدانوقت اهریمن وارون گجسته　　که بادا او شکسته و زده هیشه
یکی دیوی نموده نام او تور　　ز چاه دوزخ و آن جای دیجور
گرت زنده کنم او زنده ماند　　وزانپس کس قیامت را نداند
ز رخمش روح تو یابد گروثمان　　ز دست او رود در چاه سوزان
پیمبر چون کلام پاک بشنید　　نمازش برد و فرمانش پسندید
از انجا تا ظهر چون بار گشته　　گروه دیو ره را بند کرده
بسی کردند مکر و هم فریبی　　که پیغمبر شود زان ناشکیبی
زراتشت پیمبر خواند وستا　　باواز بلند و خوش درستا
ازان آواز نا پیدا بگشتند　　ز گیتی دور و هم ویدا بگشتند
چو از شاهی آن گشتاسپ کی شاه　　گذشته بود پنجه سال انگاه
بگیتی آمده زانجای پر نور　　بیک تخته نشسته چو مه و هور
که بود آن تخت مینو پر ز گوهر　　مرصع هم ز مروارید و مرمر
مدور تر زماه گوهر افشان　　و یا مانند خورشید درخشان
فرود آمد همی آن تخت ناگاه　　ز ته ایوان در ایوان شهنشاه
بس آن ایوان شه ترقید و ره داد　　جهانگه بار پیوست از ره داد
ز ایوان بر سر تخت شه آمد　　تو گویی از فلک هور و مه آمد
خلایق شد ازان تخت زر آگاه　　که آمد ز آسمان تا درگه شاه
ولیکن هر کسی دانست چونین　　که خورشید از فلک آمد بزیرین
جهانی شد بدرگاه شه انبوه　　مدور تختی از زر دید چو کوه
بتخت خود نشسته بود گشتاسپ　　سخن میگفت با او پیر جاماسپ
امیران صف کشیده یک طرفها　　حکیمان در رده ایستاده برپا
پیمبر چون فرود آمد ازان تخت　　جوان فر و جوان طبع و جوان بخت
که تخم سرو و آتش جام وستا　　ز تخت بر داشته بنهان یکجا

بماندم از نظرها تخت زرین   شده پنهان که چون در روز پروین
چو شاه آن معجزه دیده فرو ماند   همانگه نام یزدان بر زبان خواند
پس از زرتشت پرسید آن شهنشاه   که ای روشنتر از خورشید و از ماه
کدامی وز کجائی با چنین نور   درین تخت درخشنده تر از حور
که ناگه پیش تخت من رسیدی   داین فر و باین خوره رسیدی
بگو ما را که ما خیره بماندیم   ز بس نور و شکوه تو که دیدیم
پیمبر گفت من مرد خدایم   بخلقان راه دین را وانمایم
پس انگه با زبان زند اوستا   بشاهنشاه برخواند آفرین را
که شاها شاد بادا تا جهانست   بدولت کامروایی تا زمانست
فرستاده مرا آن ایزد پاک   که از دین شاه را کن تو خبرناک
خلایق را کن از دین من آگاه   که بی رهبر همه هستند گمراه
پذیرد دین من آن شاه گشتاسپ   بدین آرد بدین دین پیر جاماسپ
بدینم هر که بیشک آورد رو   سپارم مر ورا بیشک بمینو
شهنشه گفت بی معجز نشاید   بذیرفتن اگر پذرفت باید
پیمبر گفت نزدم هست معجز   که مثل او کسی نشنیده هرگز
دو چیز آورده بود او از بهشتا   که در گیتی نبودش مثل و همتا
یکی آتش که گفتی مهر برزین   کزو روشن شدی راه نبی دین
دویم آن سرو کشمر بود نامش   نهال پاک مینو بد تمامش
پسش پیغمبر پاکیزه به رای   برای مهربرزین ساخت ماوای
یکی گنبد برای آذران ساخت   که از زر چار دیوارش برافراخت
منقش از صورها کرده دیوار   نگاریده بزرین نوک پرکار
شه شیدکانرا کرده تصویر   بگرز و قوس و هم ناترکش و تیر
جز از وی پهلوان دیگران هم   چنان کز روشنی می تافت باهم
چو از کار زرین گنبد بپرداخت   در آنجا مهربرزین را مکان ساخت
پرستیدن مر او را ساز کردند   جهانرا زین خبر آواز کردند
خلایق در پرستش آمدندی   دوستا گفتندی تخشا بدندی
بکردندی ز یزدان خواستاری   مراد و کامرانی و بیاری
ز برزین مهر معجز آنچنان بود   که آن آتش درخشان بود بی دود
دگر معجز همان از فضل ذوالمن   که بی هیزم همیشه بود روشن
نه هیزم باید و نه دوی آن را   نه در افروختن تک پوی آنرا
اگر دیدند کس از نزدیک و از دور   دون بی دود آتش نور پر نور
ازین معجز دیگر معجز چه باشد   که بی هیزم همی آتش بپاشد
پس انگه پیش منهش سرو آزاد   بکشت و گشت بالیده دران داد
بدین زایزد که چون کردست صنعت   که در برگش نبشته بد ز قدرت
که دین به پذیرای شاه گشتاسپ   شهنشه آن ورقها دید و جاماسپ
چو شه در برگ نام خود فرو خواند   ز معجزهای دین هم فرو ماند
همانگه با خلایق دین پذیرفت   براحت شد مبدل درد و آکفت

چو سال هفت شد بر سرو آزاد — درختی شد بالد و سخت بنیاد
بپیمودند دستوران پاکش — بطول و عرض چل رش در چهل رش
خلایق زان براهین خیره ماندند — ابر فرقش نثار و دُر فشاندند
بجز پیغمبر ایزد که آرد — چنین سروی چنین برگی که آرد
چو این معجز ز پیغمبر عیان شد — دل مردم بدین در بی گمان شد
جهان قایم شد اندر دین یزدان — پذیرا گشت کیش مزدیسنان
پیمبر پس بآتشخانه جا کرد — سپاس و شکر یزدانرا ادا کرد
که دین به روان گشته بایران — شکسته وزن شده دیوان و شیطان
سه فرزندش گرامی بود چون دُر — زیکدیگر معدن فضل و کرم پر
اسدواستر بدان تو پور مهتر — زعلم کل بگیتی بود سرور
دویم خورشید چهر پاک پر نور — سیوم را نام باشد اُرورتور
چو هر یک قوم مر هر یک پسررا — سه فرزند گرامی سه گهررا
سپرده تا بوده آن رهبر قوم — ببودستند پیوسته سر قوم
اسدواستر اتورنان راست مهتر — که تا صد سال شانرا بود رهبر
میانه پور چون خورشید چهر آن — که رهبر بود بر ارتیشتاران
چو اُرورتور واستریوش را سر — بچشم عقل و هوش خویش بنگر
که اروزتور ورجم کرد در شد — بحکم ایزد آنجا راهبر شد
بوبهدینان این قصه بدیدم — هم از دستور پاک من شنیدم
که چون زرتشت با دادار یزدان — بهم پرسه شد از راز دو گیهان
چنین پرسید روزی از خداوند — که ای دادار ریمند و خره مند
که فرمودم کس ز خلقانت که بود آن — که بد رفت از تو دین مازدیسنان
جز از من که زراتشت پیمبر — که پذرفتم زتو این دین بهتر
جوابش داد آن دادار جاوید — که فرمودم کس جز از تو بود جمشید
زمن آموخت و ستا برد دین را — که تا سازد دبیرستان بدنیا
ولیک اول بمن جمشید گفت این — که بی چاشم نه آموزم ز تو دین
نخواهم هم بسازم ایرودستان — نه بنمایم بخلقانت نگهبان
بجم گفتم که بپذیرا ز من این دین — که در گیتی فزاید نیک آئین
بیابد خلق ازان وه پرورشن — بباشند فردوشن وردوشن
جوابم داد جم کین دین پذیرم — بدان شرطیکه باشی دستگیرم
که در شاهئی من نبود زحمت — نه باد سرد و باد گرم و زحمت
نه مرگ و آفت و دیگر بلاها — فریب و مکر نبود هم عداها
چو از جمشید بشنیدم سراسر — یک اوزار زرین پیسید اشتر
بدو دادم کزین اوزار بهتر — توانی کرد شاهی نیک خوشتر
که در شاهیت نبود مرگ و پیری — نه رشک و نه فریب و نه اسیری
نه باد گرم و باد سرد و زحمت — نه از دیوان و شیطان رنج و آفت
چو این تشریف ازمن یافت جمشید — شده شادان بآن انعام و امید

پس انکه دین به ازمن بپذیرفت   بگیتی باز گشت و شد بی آگفت
بنور و خره چون خورشید تابان   بتخت پادشاهی گشت شادان
بکام دل تمامی ملک ایران   جهان آباد کرد و شاد میماند
بدینداری همه کس را سپردی   پدر فرمان پور خود ببردی
که یعنی پور بودی نیک افعال   پدر خرم شدی زان نیک اعمال
بمثل پانزده ساله جوانان   بدندی جملگی مردم به کیهان
پس از اوزار زر سوراک مندش   که بودی درد و گیتی بس پسندش
یکی ور ساخت جای پاک و بهتر   که ور جمکرد خوانندش هرور
دران جمکرد ور از جملگی چیز   ز تخم گوسفند و مردمان نیز
هم از مرغ و سگ استور و آتش   جز این چیز دگرکان بود دلکش
ازانجا داشت از بهر یکی روز   که در گیتی فتد از برف و بیج سوز
وباء عالم اندر عالم افتد   بتخم گوسفند و آدم افتد
نماند هیچ چیزی در جهان نیز   ز ور جمکرد آرند آن همه چیز
جهانرا باز از نو راست سازند   ولی دور از کژی و کاست سازند
چو ور جمکرد در غار زمین است   که مثل چشمهای آدمین است
بود هر چارسوی چند فرسنگ   درو مردم همه باهوش فرهنگ
اررمان و امرگند و اشویان   بدین بیشک بود و راست گویان
بود تقریر ور جمکرد بسیار   درین اسخه یکی جزویست گفتار
بدینسان ششصد و هم شانزده سال   گذشته رفته‌اه و بدم زان حال
بدین آئین شه دنیا و دین شد   به نیکی و دینداری امین شد
چو دادر این حکایت با زراتشت   بگفت و گشت ویرا یاور وهم پشته
دگر ره باز پرسیدش پیمبر   که ای دادر دانا پاک داور
که ور جمکرد راه و دین کدام است   مرآن دین را و راهش راچه نام است
جواب با صوابش داد یزدان   که ور جمکرد دین مازدیسنان
همین دینی که پذرفتی تو از من   در انجاگاه هم دارند روشن
بپرسیدش دگر باره پیمبر   که در جمکرد دین را کیست رهبر
چو ور جمکرد از مردم نهفت است   نه کس را راز ور جمکرد گفت است
بسش پیغمبر و دستور و رد کیست   همی نام رد آنجایگه چیست
جوابش داد کای زرتشت پورت   ز پشت پاک تو و خوبصورت
که اورور خوانندش ورا نام   بحکم من رود آنجا بآرام
بمردم راه دین مازدیسنان   نماید مردمانرا نیک آسان
بود پیدا این قصه فراوان   بزرتشت اشو گفتست یزدان
ر اورور گفتن بود گفتم   یکی جزوی دیگر چهار نهفتم
بدین ترتیب آئین دین زرتشت   شده آراسته با خوان و آدشت
جهانرا دین زرتشتی عیان شد   دل خلقان بدینش بدگمان شد
شنیدم هم شنیده‌ام سیوسوش   پدید آید وقت خویش باهش
ز بهشت خاص پیغمبر پیداید   جهانرا راه حق بهتر نماید

دهم هر سه بر یزدان شتابند — ز هر یک نسک افزون نسک یابند
ازان نسک فزون برهان نمایند — همه مردم بدین به گرایند
هشیدر نزد حق ده سال ماند — ز یزدان راز دین به بداند
هشیدر ماه نزدیک خداوند — چون سال بیست ماند بشنود پند
سیامانش نیکو دین نیکوکار — بود سی سال نزد پاک دادار
چون دین مازدیسنان هیچ دین نیست — مبادا در جهان کورا یقین نیست
ربانی کو همیشه زند خواند — روان او بمینو کام راند
زهی فرخنده طالع شاه گشتاسپ — عدویش باد در دوزخ چو ارجاسپ
شه دانا و عادل مهربان دل — بعهدش پست شد دیو از ازل
که در ایام او پیغمبر پاک — بیاورده ز حق دین خره ناک
بدانائی شه دنیا و دین شد — بدین مازدیسنان خود معین شد
دهی امید از شاهان پیشین — که اندر عهد ما جاری شود دین
فرستاده بعهد شاه گشتاسپ — که پذرفته پشوتن نیز جاماسپ
زهی طالع مرآنکس را که دینش — پذیرد هم درانه بایقینش
چو بر هفتاد و هفتم سال شد راست — پیمبر زین جهان رفتن بیاراست
درانوقتی که چون ارجاسپ بدکیش — بایران لشکر آورده فراپیش
در ایران او خرابی کرد بسیار — بسی کشته شد از کردان و سردار
بآتش خانه دستوران بکشتند — که هرکو بُد دران گنبد نه هشتند
ز دست تور زراتشت سپتمان — بداده جان برای دین یزدان
بمینو ساخت روح پاک او جا — گروثمان پیشگاهش گشت ماوا
اشو پیغمبر از نیرنگ پرنور — ابی جان ساخته تور براتور
روانش در جهم جا گرفته — باصل خویشتن ماوا گرفته
بروز خور پیمبر رخت برداشت — بماه دی بمینو بارگه ساخت
تمامی مینوان و هم فروهر — نثارش کرد مروارید و گوهر
گروثمان شد مشرف از روانش — بزرین گاه گشته خانمانش
بتخت زر چو خورشید درخشان — سکونت کرد زرتشت سپتمان
همه امشاسفندان در گروثمان — طرب در دل زبان کرده ثناخوان
کشیده صف یلان و پهلوانان — دگر صف از شه کشورستانان
بخدمت ایستادند ار بر تخت — زهی طالع مرایشانرا زهی بخت

روید ان داراب بهمه پالن که بدرش باشد

کنون ایمرد بهدین گوش وا کن — بوعظ من تو کار خود روا کن
که هرکس کو بدین مازدیسنان — یقین آرد بود بیشک زهرمان
چو عمرش بگذرد بر پانزده سال — براه دین به کوشد علی الحال
فریضه را گذارد از ره دین — پس از کردن بدل نارد شک و کین
سپاس حق بدل در راه دارد — کلام زند که دیگه بدارد
گداهی کو بزرگ و خورد داند — بپرهیزد ازو خود تا تواند

کند هر کار از فرمان دستور
کند کرفه بود از هر بدی دور

بدل در راستی و داد ورزد
مراین گیتی بسان باد ورزد

کسی کو اینچنین کردار دارد
همت هوخت و هورشت یار دارد

روانش جای یابد در گروثمان
به پیش تخت زرتشت سفتمان

خداوندا چنین جای وا ما کن
کنی تو روزی داراب پالن

کنون خواهم که چندین نظم سازم
دل و جانرا ازان پر بزم سازم

دیهن همت استاد سامی
بقوم موبدان مشهور نامی

که کان فضل و بحر علم باشد
دل نقاد و گنج حلم باشد

ز دریای محیط فضل او خلق
بدوشیدند آب علم تا حلق

چه زند و فارسی چه پهلوی را
نجوم و هم رمل هم هندوی را

ز پازند و ز تفسیر اوستا
هم از احکام چرخ و هم معما

جز این علم دگر را اوستاد است
درین ایام داد علم داد است

بسی اعمال دین ازوی روان شد
بسی راز نهفته رو عیان شد

همه عمرش گذشته در یزشگاه
یزش در روز و شب وردید هرگاه

بهر شهری که بهدینان مقیمند
ازو راز ره دین بار جویند

بسا کس از ردان شاگرد اویند
بسا موبد که ازوے راز جویند

مبارک طالع و فرخ قدوم است
قلوب حاسدان زان پر ملوم است

ولی النعمتم دستور پالن
بود پور فریدون بهین تن

مرا هم باب و هم استاد باشد
مدیدارم همیشه شاد باشد

بود هم راز با دستور مانک
همیشه همدم و هم یار بی شک

چو هم سالند و هم کارند باهم
بکار دین و دنیا نیک محرم

که این دستور مانک پیر هوش است
اشو و پاک و پور مهرنوش است

بسی داناست اندر کار دینی
بعلم و حلم دارد دور بینی

ز نسل پاکتن مهیار رانا
که دستور مهین بود او بدنیا

کنون آنقدر چون دستور پالن
مرا تعلیم کرد از راز هر فن

ز روی مهر فرزندی و احسان
ز هر علم بمن آموخت آسان

حضورش صرف کردم عمر هرگاه
بُدم مشغول در کار یزشگاه

چو نوساری وطن گاهم ببود است
که جای پاک هم جای ستوداست

ازین موطن گهی بیرون نرفتم
نه زین شغلی دگر شغلی گرفتم

چنین تقدیر گشت از کردگارم
که در فرخنده سورت شد گذارم

سکونت داشتم از فضل ذوالمن
بمهمان خانه کاوس بهمن

که مردی با سخا و جود و نامیست
به پیش خلق عالم هم گرامیست

بطالع نیکبخت و با سعادت
به نیکی و بهی دارد ارادت

زنسل موبدان پاک دیندار
همیشه دیندارانرا طلب کار

بدین مازدیسنان چست و چالاک
بدولت روز افزون و دل پاک

یکی روزی نشسته شاد و خرم
ز فرزندان و یاران نیز باهم

ز دین گفتار میکردند هریک
ز نظم و نثر میگفتند هریک

بانْدای سخن جمشید کاوس — که پور او بود با نام و ناموس
بزند و فارسی دارد کمالی — بگلزار خرد باشد نهالی
نخست او زخواند معنی یزشن — که در پیشین نبوده این روشن
کلام زند با معنی چنین خواند — که یزدان با زراتست گزین راند
که شاکر جمله بهدین از زدانش — که شنود معنی و زند و بیانش
بیمن واله و فرمان دادار — رسانیدم بختم این نغز گفتار
مهی شهریور و در روز خرداد — سنه پنجاه و نه و الف کن یاد
زشاه یزدگرد شهریاران — مهین و بهترین تاجداران
بفضل اورمزد اتمام دادم — خلاصه دین وه نامش نهادم
کنون از ناظران امید آنست — که گر سهوی خطای درمیانست
زروی لطف عفوم کرده باید — به تصحیحش قلم رانند شاید
اقوشه روان بهر گاهی که خوانند — ابر داراب دین پالن رسانند

معنی صد نام حضرت باری تعالی سبحانه

ازان صد نام کز ایزد تعالی است — که دادار جهان زیر و بالاست
نخستین نام ایزد خوش بخوانی — که معنی واجب القدمش بدانی
چو هروسپ توان باشد بمعنا — که قادر بر همه چیزست هرجا
دگر هروسپ آگاه هست یزدان — که عالم بر همه اسرار میدان
زهر وسپ خدا میشو سپاسی — خداوند همه ویرا شناسی
چوابده دان بمعنی تو بی آغاز — اوی انجام شد بی عاقبت باز
بذیشقه را بمعنی باشد آغار — همه آغاز باوی ایستد باز
فراخشتنه را انجام کردند — همه انجام باوی باز کردند
دگر اسم خدارا تو جمغ دان — بمعنی او شریفست از شریفان
سیومین مرتبه هست از بزرگیش — کزین بالا ترین دیگر نیا بیش
از اشیا یکه اعلی تر نباشد — ازین سه درجه بالاتر نباشد
دگر پرچه توه خوان ای برادر — که یعنی در همه چیزیست برتر
مثالش تو چنان دان ای عزیزم — که ورد اسم او آید لذیذم
که هر مردم که عالم هست و دانا — بزرگش خواند اورا مرد بیدا
که علم و هم شرف یکنوع باشد — که دانا جمله ازوی می شناسد
پس آنکو هرد وعالم آفریده است — ز نا چیزی بچیزی آورید است
بود واجب که گویندش بزرگوار — که شایشت است نام پاک دادار
بدان تو مرا فیچه ای جوان مرد — که کوئی معنیش را چون توان کرد
بیک گونه بپاکی هست یزدان — که ازوی هیچ چیزی نیست پنهان
دگر نام خدارا ابرونده دان — که یعنی هیچ شی بر دامن آن
نشانه آمده و با هیچ چیزی — که پیوسته نباشد یک پشیزی
تو پرونده بدان این معنی او — که پیونده همه چیزیست بالا
به پیرامون جمله چیز او هست — باین کردار دارد قدرت و دست

چو یک چیزی بچیزی را که داند ... ورا پیوند کردن می تواند
تو آن ایاقه نام یک خدا را ... بخوان و پرس از من معنی آنرا
نداند یافت چیزی هیچ ویرا ... جهان در گرد او گشتند شیدا
همه ایاق را معنی تو دانی ... بیابد وی همه چیزی نهانی
که هر کس کو طلب پیوند سازد ... رسد بر آرزوی خود که تازد
که هر کو آورد در دل شناسد ... ازو راه کژی پیدا نباشد
که گیرا را چنان معنی بداند ... خلایق داشتن با خود تواند
چنان تا عاقبت در دام پندار ... نباشد در جهنم هم گرفتار
بمعنی دان تو آچم نام پاکیست ... که ویرا موجب پیدا شدن نیست
زفان چون و چرا وهم چگونه ... برو نبود دراز از هیچ گونه
تو معنی چندارا بدان نیز ... پدید آورد او معنی هر چیز
که هر چیزی شرسته موجبی را ... که تا خلقی ندارد موهبی را
سفنا دان بمعنی هم تو پیدا ... کننده این جهان و آن جهانرا
تو افزارا بمعنی خوان زیادت ... کننده ناشد او باید بیادت
چو ناشارا بمعنی اعتدالی ... برنده هم کننده ساز کاری
همیشه خوان تو نام پرورا را ... که معنی پرورنده جمله اشیا
چو یانه را بمعنی دان نگهبان ... چه بر انسان و چه طیر و چه حیوان
اگر خواهی که باشی تو بعقبی ... تو آئین آینه دان این بمعنی
که او هرگز زذات خود نگردد ... که چندین سال دوران می نوردد
تو آن آینه نام آن خدا گوی ... که یعنی هیچ چیزے صورت اوی
نیارد کرد پیدا تا تواند ... که او با هیچ چیزی میدماند
خروشیده تم نام یک خدا دان ... که حاجتمند آسایش ز خلقان
نگردد وز همه آرام دارد ... کند خود هرچه در دل کام دارد
که میذوتم بود آن نام بی عیب ... که پاینده است او از میدوی غیب
بود هم واشنا از نام آن پاک ... که معروف است بر افلاک و بر خاک
تو هروستون بخوان هر روز دایم ... که معنی دو عالم زوست قایم
چو نام هوسپاسی را شمارند ... همه از شکر وی پیوند دارند
دگر نام خدا را دان هرپمید ... که یعنی خلق را باویست امید
تو نام پاک را هرنیک فره دان ... که معنیش خداوند خدایان
دگر نام خدا هست بیشترنا ... که یعنی دافع آزار ارما
بدانش خوان تو معنی نرو نیش ... زقهر خود کند عاجز زبونیش
که حیوانیکه اورا از سر شوق ... طلب نکند ندارد خود بدل ذوق
تو معنی انوشک خوان بخنده ... روانها راست باقی او کننده
تو فرشک را بمعنی ایدچنین دار ... که از خود ابتدا گر کس کند کار
تمامی میکند آنکار اورا ... درست و راست کاروبار اورا
بزونده بمعنی دان کمالی ... که پیدا ساز هر نیکو خصالی
خوافورا که چو هستے تو بنده ... یقین دانے ورا رحمت کننده

چو اقتضا ست نام آن خرد پاک   رحیم و نیک و بخشایشگر پاک
که آمرزنده معنی ابرزا را   ستوده نی شود اسمو بمعنی
تو رحمه خوان که چون داری فصاحت   بمعنی اوست مستغنی راحت
وزون تو نام ایزدرا چو خواهی   بمعنی ناز دارنده تباهی
چو افریفته بدانی نام شاهی   که تفریبد کسی را هیچ گاهی
چو نفریفته که هر کررا فریبد   فریفته خود شود گمراه گردد
ادوي پاک را ایدست بیشه   که از حال همه پرسد همیشه
سوال کامرد را این جواب است   که پیوسته مراد وی صواب است
چو فرمان کام را معنی است دربیش   نماید آنچه هست از خواهش خویش
تو آیختن بمعنی گوی آنرا   که بی نسخت و بی ما نند و همتا
افرموش است اعظم پادشاهی   زیاد خلق غافل نیست گاهی
دگر نام خدا همارنا دان   زروی خرمی آن نام برخوان
که کرفه هم گناه مردمان را   بفرماید حساب و مجملان را
سمایانرا بدل معنی شناسد   کسی کو واجب التعظیم باشد
زمحض لطف خود اورا بزرگی   دهد بسیار در عالم سترگی
اتوس آنست کز ضدی نترسد   چنان کز دشمنی مردی نترسد
چنانچون هر کسی در جنگ دشمن   نترسد بیش دارد همت و تن
ابیش آنست از صد نام دادار   بکس نازارد و نپذیرد آزار
چنین معنی هم از افرازدم دان   که هرگون صنعتی سازد ز خلقان
تو همچون دان بمعنی کو همه جای   بگرد جمله چیز اوراست ماوای
تو دیگر نام خوان میدو سهگر   بمعنی غیب را او آفرین گر
امیدوگر بمعنی والهان را   کند پیدا و نا پیدا روان را
توئی میدو نهنج را همچو بنده   بمعنی کالبد پیدا کننده
دگر با خویشتن هم کالبد را   پذیرنده است هر یک جد جد را
جز آذرباد گر نبود قرارت   که دافع اوست علات حرارت
آذر نمگر بدان آتش هوارا   که میخوانند ارواز شت آنرا
بباریش بگیتی آید امطار   که پیش قطره اش هیچ است قطار
چو نام باد آذر گر بخوانی   بگویم معنی او تا تو دانی
که وقت احتراق از چون بجوید   بخار دود آنرا ابر گویند
چو نام باد نمگررا بدانی   بپرس ازمن تو راز آن معانی
که بارانی ببارد وقت سرما   هم او کرده ز صنع خویش پیدا
بود نام خدا هم باد گل گر   بگویم معنیش را ای برادر
گل وریحان و سبزه را بدیدار   نموده در بهار او تازه رخسار
تو نام باد گرد تم بخوانی   سزد گر معنی اورا بدانی
بدید آورد باد و خاک را او   ازین هر دو جهانرا داد نیرو
همیشه آذر کبوبیت تم خوان   رنامش میفزاید قوت جان
بیابی معنیش ار جوی از عقل   شنیدستم ز استادم چنین نقل

برون آرندهٔ آتش را ز احجار   ز زر و لعل و از یاقوت هموار
چو اسم حق تعالی باد گرجای   تو معنی پرس از من ای نکورای
که بادی کو وزد هنگام گرما   ز آب نم آب صافی او کرد پیدا
چو پرسی نام آن قیوم دانا   گل آدرگر بدانی نیک از ما
که سوزد آتشانرا از زمین او   کنون گل وادگررا دان تو نیکو
پدید آورد او رود آب از خاک   ازو شد آب خالص صاف و هم پاک
تو گلنهگر بدان گوگرد زرد است   که معنیش بداند هر که مرد است
بنام پاک گرگر باش قانع   که در صنعات هنر اوست صانع
چو معنی کروگر این نهادست   که او بخشندهٔ کام و مرادست
گراگر آفرینندهٔ مر انسان   که جاری میکند او کار فرمان
گراگرگر بچه و چون و چنداست   که پیدا ساز انس و گوسفند است
که اگراگر چو پیدا کرد ارکان   دگر معنی اگراگرگر این دان
که هست او خالق ارکان و اختر   تو اگمان دان بمعنی بی شبه تر
چو از مان خوان بی آرمایش بمعنی   بدان بیدار و ناخفته اخوانا
اهست آنست کو بودست هشیار   هلاکش کس نسازد کم و بسیار
تو معنی فشوتنا دان نگهدار   که پاتا است بر مخلوق هموار
تو پدمانی بدانی معتدل را   نمودهٔ او موافق آب و گل را
تو نام پاک چیر از من بخوانی   تو برتر از زبردستان بدانی
بود فیروزگر نام خداوند   که از وردش سر من شد بلند
که کرد او کار با آمید فرجوم   بسوی آنکه بادل کرد معلوم
چگونه بود خواهد آخر آن   که بعدش خاک پیدا کرد خلقان
بیافریدست نام مهتریدش   که معنی شد مظفر از یفیدش
بسوی آنکه عادل وار پرسد   که ظالم بس بزرگ ازوی بترسد
اورمزد است نامش را عیان دان   خداوند دو عالم هم نهان دان
توان ابرین کهن را تو بدادار   که تا آخر بیابی نیک کردار
که بعدی بر سرشتیدن توانا است   خلایق کرد پیدا چونکه درخواست
قدیمش ساز و هم دیری نگهدار   کند دنبال یکدیگر پدیدار
ز ابرین توتوان معنی است صادر   بمعنی کردن خلقانست قادر
چنانچون گر یکی زان ناپدیدار   شود دیگر پدید آرد در ادوار
چو وسپانوا بپرسی شرح پیوست   که یعنی خلق را فریادرس هست
کنندهٔ منفعت معنی وسپار   همه چیزی بزرگ و عظمت کار
بتعظیم خدا شایسته باشد   بتوفیق جهان بایسته باشد
چو خاور کو نگهبان جهانست   اهو کو نیک کار این و آنست
اوخشیدار بیدار هست دایم   چو دادار آنکه عالم زو هست قایم
ریهند است معنی ویژه و صاف   خره مند هست صاحب نور بی لاف
چو داور هست نام پاک او دان   که سازد داوری را راست فرمان
بکن کرفه گر این نام خدایان   ز کرفه کردن مردم شود شاد

دگر نام خدا هم برخدار است — کنه ذکرش کسی کو هشیار است
دهد صافی قلوب مردمان را — براه خاص آرد بندگان را
زنام فرشگر معنی است ظاهر — قیامت را کننده اوست آخر
تمامی کرده شد اسمای اعظم — بدون ایزد خلاق اکرم
تو ای داراب نزد خویش داری — که و بیگاه ورد خویش داری

بهر کاریکه اهنور خواندن سزاوار است تفصیل آن

کنون بشنو مفصل راز اهنور — که جای چند خواند مرد خوشفر
کزان خواندن مهم او بر آید — تمامی مشکلش آسان نماید
پس آن بنده که هرجا و مقامش — بخواند تا برآید نام و کامش
بخط پهلوی یک نسخه بود — چه نسخه بلکه طرفه تحفه بود
دران نسخه ز دین به حکایت — بسی افزون بُد از دیگر روایت
ز اهنور اندرو بنوشته گفتار — کنم پیش بهان آن گفته اظهار
بکاروبار هر چیزی ز آغاز — تو عنوان یکی اهنور کنی باز
ملاقات بزرگان و امیران — یکی اهنور بخوانی از دل و جان
یکی خوانی بدریا و لب آب — بآمد رفت هردو بار بشتاب
یکی در قرض دادن هم گرفتن — کلام پاک اهنور زود گفتن
یکی وقتی که از خانه بر آید — یکی وقتی که در خانه درآید
بباید خواند یک اهنور دران وقت — مراد وی برآید زود از بخت
به پیش کس دعای را بخوانند — دو اهنور بر زبان اول براند
بگاهنبار رفتن هم به یشتن — به خوش آواز اهنور چار گفتن
کسی کو پنج اهنور را بگوید — بیابد هر مرادی کان بجوید
بگاه فروردانی پنج رد هست — که این گیتی ازان قایم ببودست
ازان هر پنج یک را مانپد خوان — دگر را نام فرخ ویسپد خوان
سیوم را نام نامی زندپد گوی — چو دهیود چهارم هست نیکوای
بود پنجم ازان زرتشتروتم — که با هر پنج که باشند باهم
ورا این پنج رد یاری نمایند — تمامی کار او چاری نمایند
گزارشن گداهانرا بگو پنج — شکست دیو و شیطانرا بگو پنج
پتت گفتن زبعد هر گناهان — بنزدیک رد و دستور هر سان
بدانکه گر بگوید پنج اهنور — گنه کم گردد ای مرد هنرور
وگر با کس بداری نیست جنگ — که در گرداب رنج آری ورا ننگ
تو پیش از جنگ شش اهنور بخوانی — زبعدش شش دیگر خوان تمامی
ازان خواندن همی فیروز گردی — بیابی شادی و بهروز گردی
اگر جوی زکس امداد آنگاه — تو شش اهنور بخوانی ای نکو راه
چو تخمی بر زمین اول فشانند — نه اهنور بر زبان باید برانند
چرا زیرا که آن غله بنه ماه — رسیده گردد ای مرد نکوراه
زهان کشتو رسد از هر خرمنو — درخت و تخمها نیکو دهد بر

دگر هفت از برای یشت یزدان   بزشن کردن امشاسفندان
کزان یزدان و هم از امشاسفندان   بزودی تر رسد از روی احسان
سه یشت گاه پنجی و فروهر   بباید خواند اول هشت اهنور
بوقت حجت زن ده بخوانی   بجای نه نبشت آن نیز دانی
زنان بکررا هم یازده خوان   به پیوند و بوصلت یازده خوان
دگر برکوه بر پل چون برآیند   چه در راه خلاف و گل درآیند
بقم خانه فرود آیند آنگاه   ده و دو خوان تو اهنور اندران راه
بهنگامی که ره گم کرده دانند   ده و دو اهنور آنجا زود خوانند
بدروازه بشهری چون در آیند   ز اهنور سیزده آنجا سرایند

حقیقت اهنور و هرچیز که از برکت اهنور آفریده شد

چو اهنور را مراتب بیشتر هست   که بر جان کجسته نیشتر هست
چو وصفش در یزشن هست مرقوم   که از فهمیدنش دلها شود موم
بگویم شرح و معنیش قلیلی   که باشد گفتنش دل را دلیلی
زراتشت سفنتمان از سر شوق   بپرسید از خدای تحت و هم فوق
که ای سازنده گیتی و مینو   مرا راز نهانی تو فرا گو
توئی دانا و بینا و اشو پاک   بگیتی و بمینوی خره ناک
که پیش از آسمان و آب و آرور   زمین و گوسفند و هم اشو نر
ز آتش هم دگر اجمال گیتی   که مخلوق است در بالا و پستی
کدامی چیز پیدا کردهٔ تو   کزان شیطان و دیوان بسته تو
جوابش داد خلاق جهانبان   به پیغمبر زراتشت سفنتمان
که اهنور برزبان راندم ز آغاز   پس انکه باب خلقت کرده ام باز
که اهنور [و] پایه دین بهی هست   کلامش مایه فر و مهی هست
زاهنور کرد پیدا بیست و یک نسک   خلایق تا بخوانندش ابی مسک
ز راز دین به باشد تضمنش   که وا کرده است در معنیش بینش
هران وستا که ازبر کرد با هوش   نباید کرد آن وستا فراموش
پیمبررا چنین فرمود دادار   که گوید مردمانرا پند بسیار
اوستارا درست وراست خوانند   نه اش افزون ونی هم کاست خوانند
اگر خواند درست و راست وستا   کروثمان بلند اورا دهم جا
ازو خشنود گردد جمله دامم   ازان خواننده من خشنود مانم
اگر خواند خطا و هم غلط نیز   چنان باشد که آزارد همه چیز
اگر از یاد خود وستا فراموش   کند یک بهرهٔ نادان بیهوش
سیومین بهره و هم نیمه اش زان   چهارم بهرهٔ و پنجم بدینسان
منم یزدان که هرتو راز دانم   روانش را ز جنت دور مانم
بآن حدیکه پهنای زمین است   بداند هر کسی کورا یقین است
تو ای بهدین بوعظم گوشداری   لب خود را ز اهنور نوش داری
کلام زند چون خواندن نمائی   بآواز خوش و الحان سرائی

خدا بر آنکسی خشنود و راضیست   که وستا خواندن بربط نوازیست
کزان خواندن فرشته شاد باشند   شیاطین زان همه ناشاد باشند
که چون آدم بگیتی ساخت موجود   که خلق او ز پرده بود مفقود
سروش ایزد بخلق او خوش آواز   دمی زد آنچنان تا او شده باز
وزان کردار آدم گشت گویا   بکار و بار گیتی گشت پویا
که چون روز قیامت اهریمن را   کنندش نیست نا پیدا و ویدا
سروش پاک به بیش او خوش آواز   بخواند تا شود او نیست باز
خوش آوازی نشان بیغمی است   خوش آوازی مکان خرمی است
تو ای داراب هرچندان بخوانی   بآواز خوش و الحان بخوانی
که یزدان از تو گردد شاد و خشنود   بیابی در کرو ثمان جاه و مقصود

رویداد بیست و یک نسک زند با تفصیلات ایشان

کنون از بیست با یک نسک ایدر   بشرح و اسم او در نظم آور
بنظم از نثر خواندن شوق باشد   زبانرا از کلامش ذوق باشد
ستودیشت اول نسک خوانی   سی و سه صورتست آنرا بدانی
که صورت را بمعنی کرده گویند   که یعنی سی و سه کرده بجویند
فرستاده خدا از جملگی پیش   درو اظهار کرد از صنعت خویش
صفات خویش و هم امشاسفندان   دران نسک آوریده پاک یزدان
بهردم کرد فرض این نسک وستا   که تا خوانند از بر مرد دانا
ز جمله بیست و یک نسک اوستا   یک این نسک است نبود مثل و همتا
مراین را نیک برخوانند دو جنس   طرب در دل فزاید او بهر انس
دویم نام ستودکررا بدانی   که آنرا بیست و دو کرده بخوانی
فرستاده بگیتی حق تعالی   ده اعمال نیکوی خلق هرجا
چه درجاد نگوی و هم نمازش   به خویشان صله دادن یا نوازش
تو وهشت مانتره را نسک سیوم خوان   که دو بر بیست کرده باشد این دان
فرستاده فرو سبحان باری   چه در ایمان و هم پرهیز کاری
چه در نیت در آوردن چه در دین   کند شک دور و چه باشد هم از کین
چه اوصاف زراتشت حمیده   که نبود درجهان مثلش خدیده
زنیکوی خلق و کار نیکو   که شد پیش از زراتشت نیکو خو
دگر این قصه ها و این علامت   چنین باشد همیشه تا قیامت
چهارم نام بغ دان ایجوان مرد   نوشته اندرین عشرین و یک کرد
که تفسیرات دین و شرح باری   دگر در طاعت و پرهیز کاری
هرانچه کرد واجب یک خداوند   بر انسان و خلایق چه و چند
ره دیو و درج بر خود به بستن   ددار آخرت نزدیک رفتن
تو پنجم ده و دو ناماست خوانی   سی و دو کرده را این نسک دانی
فرستاده فرو آن ایزد پاک   چه در ذکر ددی خلق عم ناک
چه اندر عالم علوی حقیقت   چه اندر عالم سفلی طریقت

هرانچه حق تعالی یاد کرده چه اندر چار پای و مرغ و مرده
چه اندر آسمان و هم زمین دان در آب و اورو و هم نار و حیوان
بدین ماند هر چه آفریده چه راز پل درو هر قوم دیده
قیامت را که یعنی رستخیزاست که حشر و نشر خلقان رود تیزاست
بوقت رستخیز آن وز احوال زنیکان و بدان بر سنگ اعمال
ششم نسک است قاضی دان تو دادر که سی و پنج صورت کرد قادر
فرستاد است در عالم کواکب چه در پیدائش چرخ و هم ثواقب
ز وصف کوکب افلاک دروی که این سعد است و آن نحس است در پی
ز ترتیب علوم و فعل هر یک هر انچه از عالم علویست بیشک
عرب این را بلفظ خود بیان کرد که بو قتال نام او عیان کرد
که در علم نجومش پارسی خوان مرآنرا نام کرده قواسیتهان
چو پاچم نام هفتم نسک خوانی کتاب بیست و دو کرده بدانی
خدای پاک در گیتی فرستاد ز امر و نهیها کرده در و یاد
چه اندر چهار پا اورا حلالش چه کون سازند تا نبود ملالش
که باشد این حلال و یا حرام است که تفصیلش نبشته هرچه نام است
کدامین یشت باید در گهنبار کدامین مردم آوردن در ینگار
کسی کو جهد گیرد در گهنبار که چندین مژد در دین است هموار
بدستوران و هیربد هم روانرا بمقدار خودش دادن روانرا
کسانیرا که در دین بیشک است حال به نیات و بگفتار و به اعمال
کسانیرا که او خواند گهنبار بباید دادن اورا اندرینکار
هرانکس را که باشد دانش و ویر ثواب آن بجوید هر جوان پیر
کند جادنکوئی با مردم دین ز دل شک دور دارد هم یقین بین
بدستقان دهاند هم اشوداد دهد خود نیز جامه از ره داد
بدان تا عاقبت یابد کروثمان بجنت ره کشایندش اشویان
که هر جامه اشودادی نماید بارزانی و خویشان داده باید
رتشتای تو هشتم نسک خوانی که پنجه کرده است آن را تو دانی
که چون گم شده از سکندر باز جستند که بیش از سیزده کرده ندیدند
بدین در امر شاه هفت کشور دگر فرمان برای قضات و سرور
گرامی کردن مرغ پرنده دگر گیران و وحشی چرنده
دگر در ماهی آنچه اورمزدیست طیور اورمزدی نورمندیست
مگر دام کدامینو گجستم که لعنت باد براو زد شکستم
دگر دریا و کوه و ارض همچنین گرامی کرد امثالش نو آئین
برش خوانی نهم نسک گزیده که تا شصت کرده اوپست چیده
که چون جستندش از بعد سکندر ده و دو کرده جمع آمد ز هر در
در اخبار قضا و هم ملوکان تفحص کردن اعمال ایشان
که راعی را چگونه با رعیت بشاهی شاه را باشد حقیقت
بقاضی هم قضا آنکه بدین ماند بهر قومی که کاری بایدش راند

صفات اختیار و کیفیاتش　　وز آنچه مردمان دانند ذاتش
وزان سودی بود دانندهاش را　　خدایا عقل ده خوانندهاش را
دگر از جرم خلقان و ز خیانت　　دروغ و دزدی اندر هر امانت
دهم را نام دانی کشکبیره　　که هست ایفشصت کرده بس کبیره
که بعد از نکبت اسکندر روم　　که بیش از پانزده کرده نه معلوم
که دانائی عقل و طبع بی مثل　　نبشته است با معنی درین فصل
که یعنی عقل مادر زاد یابی　　دگر دانی ز علم اکتابی
کزان دانش بیاموزند و تعلیم　　شود عالم ازان هم پاک و بی بیم
که هرچیزیکه مردم را ز زشتی　　به نیکی آورد از هر درشتی
دگر هم از پلیدی پاکی آرد　　که این علم است قدر نیک دارد
دگر نزدیک شاه و هم رعیت　　دروغ گوینده چون یابنده نیت
دهم یک نسک را وشتاسپ نام است　　کتاب شصت کرده با تمام است
که بعد از نکبت اسکندر روم　　ز ده کرده فزونتر نیست مفهوم
قبول شاهی گشتاسپ شه بود　　که در دین زراتشت او پنه بود
که در دین داشتن بود او بخواندن　　رسوم دین زرتشتی براندن
گرفته پیش در گیتی وهان مرد　　ره دین بهی را هم روان کرد
دهم دو نسک را هم نام خشت است　　که نپذیرد مراین را هرکه زشت است
کتاب بیست و دو کرده فرستاد　　بدو درشش وجه کردست بنیاد
یکی در معرفات ایزدی دان　　که اندر دین زرتشت آرد ایمان
چو هر کاری که در دین نفرمود　　بامر و نهی او کردنه معدود
دویم وجه است در طاعات شاهان　　دگر در راستی و قول و فرمان
نفرمود است هم زیشان نهی ها　　بهشتی دست از کار بدیها
سیوم وجه است وعده با نیکوکار　　بود بیم عقوبت با گنه کار
ردوزخ رستن اندروی حقایق　　حقایق چه که به کشف دقایق
چهارم وجه در تعمیر دنیا　　درخت آراسته کردن چو خرما
زراعت کردن و مانند اینها　　ز رنج و قوت مردم بهر جا
ز زور چار پایان شریعت　　ز دین دستور و از راه حقیقت
ز فرمان بردن پرهیزکاران　　درو ثبت است مثلش بی شماران
که پنجم وجه در مقدار مردم　　مراتب چار کرده بد دران هم
که عزت داشتن شه را نخستین　　هم از قضات و هم علمای بادین
دویم پایه بدانی بی شکایت　　نگه می داشتن شهر و ولایت
سیوم پایه ندای واستریوش　　عمارت کردن شهر از ره هوش
چهارم مرتبت اهل تجارت　　دگر پیشهوران دا نضارت
بدستوران وهم شاهان زده یک　　بدادن هم بدین باشند بیشک
نیایش با ز حیراتی که گفتم　　کند چون کس یقین آورده هردم
که پاداش بزرگش هست آخر　　بجنت یابد از پوشاک فاخر
که نسک سیزده هم نامش سفند است　　کتاب شصت کرده سود مند است

فرستاده است یزدان جهاندار / بنزد مردمان پاک دیندار
بعلم آنکه بس محتاج انسان / بدان شد باشد اندر روی گیهان
که حرص تام در اعمال نیکو / همیکردند از احوال نیکو
شوند با اهل دنیا پیرو و یار / وزیشان فایده گیرند بسیار
چه علما را بلفظ نیک خواندن / بصدر و مجلس عزت نشاندن
نموده یاد در احوال زردشت / که او بیخ شیاطین از زمین شست
در آنچه حمد باری تعالی است / نبشته بد هر آنچه زیر و بالاست
چه در قول دروغ خلق عالم / چه در نیکوی احوال آدم
هر آنچه در براهین پیمبر / پدید آمد عیان زان مرد رهبر
که تا ده سال نزد پاک یکتا / بهفت آواز خوانده نیک وسدا
ده و چهارم نسک نامش چرشت است / که کرده بیست و دودروست نبشت است
که در دانستن تنهای آدم / که پیدا کرد خالقانرا در اشکم
که تا نه مه بود در رحم مادر / که بعد از وی پدید آید درین دهر
شود بعضی پیمبر شاه بعضی / بود بعضی رعیت دان تو رمزی
چو نسک پانزدهم نامش بغان یست / نوزده کرده خوانی گر نه مست
بمدح خلق آن باری تعالی / چه توصیف ملایک زیر و بالا
چه وصف شکر نعمایش نبشته / زبانرا از برای وی سرشته
که هرکس کو سپاس نعمت افزون / کند در آخرت او جای مامون
بیابد باز تا وانی که رفته است / ز شکل هر ملک دروی نبشته است
واین خاص ست مذکور باحق پاک / که یابد مرورا کو دارد ادراک
نیارم خوان تو نسک شانزدهم را / درو خمسین واربع کرده پیدا
که در احکام مال و خانها را / هر آنچه شد حلال از حق تعالی
خلاصی یافتن از دوزخ تار / بیزدان بندگی کردن بهموار
زجمله کیفیات ره گذریان / هر آنچه اندر منش وذات انسان
چو هفدهم نسک اسپارم چدانست / که شصت و چار کرده در عیان ست
فرستاده فرو ایزد تعالی / بمحبوب زراتشت نیکو را
بتفصیل کتاب اهل دینان / دگر آزمایش هم اهل دوران
درسم چو بدانند پس عقوبت / بفرمایند در دنیا صعوبت
که تا در آخرت شادان بخوانند / حلال و یا حرام از دل بدانند
چه در احکام میراثی که رانند / چه در تدبیر مولودی که دانند
حدود پاک ایمان بد مفصل / نبشته بد درونی بود مفصل
دگر وقت ولادت چون توان کرد / شرایطهای طفل و کودک خورد
دواسروجد تو نسک هیجده هم خوان / که شصت و پنج کرده باشد این دان
که بد در دادن انسان و حیوان / چه از انواع وحش و چارپایان
چه از دزدی و ترس وره زنیها / چه آوردن بزندان دنبها
نهم باده که اسکارم بنام است / درو پنجاه و دو کرده تمام است
چه ترتیب خوشی واحکام جستن / حکومات قضا و نام جستن

چه در معرفت حدها نبشتم قیاس او بدیگر چیز بستم
بپستم نسک نامش وندیداد است که در وی بیست و دو کرده نهادست
که در پرهیز کردن مردمان را ز کار زشتهٔ اهریمنان را
ز کردار بدی باشند مجرم که شرح جرم اورا وا نکردم
ز جمله خیر و پاکی کرد معلوم چه در جمله پلیدیهای مکتوم
بدان بیست و یکم هادوخت باشد دل شیطان ازان پر دخت باشد
درو سه کرده هم پیدا نموده شیاطین را ازان ویدا نموده
درو بد کیفیات جملگی دام چو بسیاری معجز نیکی انجام
که هر کو این کتاب و پشت باهم بخوانند دیوها باشند پر غم
که آنکس خاص نزد ایزد پاک بیابد پایگاهی تا بافلاک
ز جرم خون شود او پاک و موزون بلعنت میشود ابلیس ملعون
گدا میدو ز آوازش شکسته شود هواره دل گمراه و خسته
که نسک بیست و یک کردم با تمام بعون ایزد دارای ایام
بدوران بد ارجاسپ دروند بدوزخ باد فرزندانش دربند
همه دستور و موبدها که بودند تمامی فکر و اندیشه نمودند
همه بر کوه بلخ آن نسکها را تمامی مایهٔ دین خدا را
که زرتشت از حضور آورده بودند که راه حق ازان بسپرده بودند
نویسنده فرمته بود زین در بآب زر بچرم گاوها بر
نهادند آن تمامی بر سر کوه که ماند ایمن ار دیوان انبوه
که بعد از مردن اسکندر روم نمود این نسک از گیهانش معدوم
چه از طب و نجوم و هم رمل بود درین سه چیز اورا بس عمل بود
بیونانی زبان نقلش نموده دگر جمله بآتش در فگنده
چو دستوران دین باهم نشستند تمامی واجه وندیداد دیدند
که آن هم بر زبان موبدان ماند ز جمله نسکها این یک نشان ماند
چه خوش بودی که جمله نسک بودی دل خاقان بدان بی مسک بودی
خدایا زود بهرستهٔ هماوند که دینداران ازو باشند خرسند
خلایق زان شهی امیدوارند بروز و شب مر اورا خواستارند
که بهدینان درین دوران وارون فتادستند اندر دست هردون
زبون و خوار عاجزوار گشتند بوقت بد همی بیچاره گشتند
که دروند شیاطین اند غالب سوی کین و ستم هستند جالب
الاهی کن روا امید داراب که بیند اهل دین را زود شاداب

احوال هفت امشاسفندان با هفت دیوان که ضد ایشان باشد

دگر از امر و لطف پاک یزدان بگویم وصف هفت امشاسفندان
که تا مردم بدین دل را دوانند چو برخوانند نیک از بد بدانند
هر آنچه ایزد تعالی در ره دین بفرموده بجا آرند بی کین
که فردا خود پشیمانی نیارند چو در دوزخ روان خود سپارند

دهین گیتی ز تن ورزد روانرا　　که تا باشد خلاصی آن جهانرا
به پرهیزد ز عصیان و رہ سوز　　بهرکاری بود خود نیکی اندوز
که باشد نیکبخت دو جهان او　　روانش وا رهد از دیو بدخو
که تا اورمزد و هم امشاسفندان　　شوند ازوی بدلشادان و خندان
که چون دادار گیتی کرد پیدا　　از اول گاو و آدم شد هویدا
بگیتی چونکه اهریمن در آید　　همانکه جان گاو از تن بر آید
که بعد آن کیومرث اشوراد　　بمانده تا سی سال از ره داد
ازین گیتی هوا ناکام دیده　　بعقبی در بسی آرام دیده
چوزین دنیا برفتن کرد آهنگ　　باهریمن بگفت ای شوخ پرنگ
درین گیتی نتانم یافت کنجی　　جوی راحت بغیر از درد ورنجی
بدان گیتی روشن میشوم من　　دلم را ذوق و شادی امیدهم من
که آنجا رنج و دشواری نباشد　　بدل بر ترس و هم خواری نباشد
ترا آید بگیتی روز بدتر　　که چون زرتشت اسفنتمان اشونر
بیاید دیو و جادو را ز گیهان　　کند بیرون پریشان و غریوان
که باشد تازه دینش تا قیامت　　بدارد خلق در رسمش اقامت
بدی کردن نتانی زان بدنیا　　بوی با درد و سوز و وای ویلا
چو اهریمن گجسته این سخن را　　شنیده اندر دلش شد درد پیدا
بگیتی کرد پیدا هفت دیوان　　اکومن اول و اندر پس آن
سه دیگر ساول و ناییکهت هم　　دگر تاریخ و هم زاریخ و هشم
همتازند با امشاسفندان　　عیان سازم به پیشت هریکی زان
اکومن ضدی بهمن بسازد　　ابا اردی بهشت اندر تبازد
چو ساول ضد شهریور پدیدار　　بود ناییکهت ضد سفندار
چو تارخ را بدانی ضد خرداد　　چو زارخ را بدانی ضد مرداد
سروش پاک را ضد دان تو هشم　　که در دلهای مردم افگند غم
تو کار بهمن بهتر هویدان　　که سازد دور کین وجنگ زانسان
فماند جنگ هم کین و عداوت　　دهد بر خلق عالم خوش حلاوت
فزاید او حیا و عقل و هم فهم　　براه راست می آرد هم از وهم
میان مردمان کوشد بدینسان　　که باشد آشتی اندر میانشان
اکومن بر گداهان ناز دارد　　زکار کرفه انسان باز دارد
که یک با دیگری ورزد کینه　　نپردازند کینه را ز سینه
دران کوشد که مردم ز آشتی دور　　بمانند وز دین گردند مهجور
بآن حدیکه قتل و خون کناند　　زفرمان خرد بیرون دواند
که هر زشتی که از مردم پدیدار　　شود باشد ز فعل این گنه کار
تو بشنو کار کو اردی بهشت است　　دهنده خرمی اندر بهشت است
که هر شادی که در دلهای انسان　　فزاید زین فرشته تو هویدان
ره پل را کشاید بر اشویان　　ازو یابند راحتها نکویان
رتو کا دیو اندر آنچنان دان　　که مردم را رساند غم بگیهان

خلایق را بعصیان اندر آرد   چو عصیان کرد در دوزخ سپارد
هرانسانیکه باشد او دژم روی   بود از فعل اندر دیو بد خوی
که اندر دیو پیش پل نخستین   بیاید نزد هر دروند بدین
نماید تنگ پل را هر گنه کار   کشد اندر تک دوزخ نگونسار
ز شهریور مدام این کارها دان   که آرد رحم در دلهای شاهان
که تا کوشند اندر عدل و هم داد   ز عادل شاه باشد خرم و شاد
نگهدارندهٔ سلطان عادل   عدویش را نهان سازد ته گل
بکان و کوه و سیمین و زرین را   نگهدارست مر هر گوهرین را
شفاعت خواه درویشان دهیدو   زیمنش روزی خلقانست نیکو
چو ساول دیو را هم کار آنست   که سوی ظلم شاهان را دوانست
چو طراری و دزدی راهداری   ز ساول دیو این هر سه شماری
چو اسفندارمد امشاسفندرا   عمل آنست دانی ای نیکورا
که مردم کار با تدبیر سازند   باندیشه برای و ویر سازند
دل خلق از تکبر زو شود باز   سخن گوید بچربی و خوش آواز
تکبر از دل مردم کند دور   رفعل پر منشنی اش دهد نور
ز هر رنج و بلایی کان بمردم   رسد صادر کند آنرا دوان غم
دهد زان رنج و غمها دل خوشیها   که تا گردد رها از خستگیها
سپاس و شکر یزدانرا کنانند   ز راه ناسپاسی وا رهاند
اگر شخصی چوکرفه کرد از جان   پسش رنج آید و گردد پشیمان
که اسفندارمد نگذارد اورا   که تا گردد پشیمان آن نیکورا
دگر تانیکهت این کار دارد   بدل تخم تکبر را بکارد
رسد آفات با مردم ازان دیو   کند مایل بسوی کین و هم ریو
بیزدان ناسپاسی ناصبوری   پدید آرد بدل اندر ضروری
که پند مردمان نپذیرد از دل   پر از غم او نشیند با اراذل
کند بیطاعتی و شاه و مادر   پسر هم در پدر مهتر برادر
چه زن در شوهر و شاگرد و استاد   چه بنده در خداوند این بکن یاد
ز دانیکهت آید فعل چندین   سراسر گویمت از روی این دین
بود خرداد و مرداد اندرین کار   که هر شیرین و چربی را پدیدار
کند ایشان در آب و هم نباتات   چه در اشیای الوان و طعامات
که چون ارواح پاکان و اشویان   شوند اندر بهشت و با کرو تمان
طلب نبود مر ایشانرا بخوردن   همیشه بی خورشن ناز کردن
چندین سود است از خرداد و مرداد   که باشند آن روانها سیر و دل شاد
ز تارخ دیو و زارخ دیو بشنو   که می آرند هردم فتنه نو
زچیزی کان بود پاکیزه و خوش   لذیذ و خرمی افزا و دل کش
بسازند آنخوشی رازشت و ناخوش   دل مردم کند از غم مشوش
که در دوزخ بدروند گنهگار   پلیدی میدهد این زشت کردار
سروش پاکرا این کار میدان   جهانرا از بلاها او نگهبان

رسد سه بار در گیتی بهر شب ‌ ‌ ‌ نگهبانی کند بر آفرین اهب
بپیشم دیو شب را هفت باره ‌ ‌ ‌ کند جنگ گران از هر کناره
مر اورا از بدی کردن بدارد ‌ ‌ ‌ برو باران لعنت را ببارد
سپرده اهریمن با پیشم اینکار ‌ ‌ ‌ که خشم و کینه و هرگونه پتیار
پدید آرد همی در نفس انسان ‌ ‌ ‌ دهد رنج و غم بیحد بخلقان
کند یاری بسی او با گنهکار ‌ ‌ ‌ بگوشد دربدی کردن بهرکار
خدایا با من این امشاسفندان ‌ ‌ ‌ پناه و یار و رهبرکن بهر سان
زشیطان وازین هر هفت دیوان ‌ ‌ ‌ رهایی ده توام ای پاک یزدان
اگرچندین خطای در تنم هست ‌ ‌ ‌ ولی امید عفوت در دلم هست
بگیتی پیش خلقم پایگه ده ‌ ‌ ‌ بمینو در بهشتم جایگه ده
به بهرام ایزدت فرمای دادار ‌ ‌ ‌ که باشد او بگیتی ام نگهدار
پذیرفتم ورا از جان فرشته ‌ ‌ ‌ که هست او خاص از نورت سرشته
دهد یاری بفیروزی و نصرت ‌ ‌ ‌ رهاید از دلم اندوه و عسرت
بهرکاریکه چون اورا بخوانم ‌ ‌ ‌ فرستی از حضور آن مهربانم
اجابت کن دعایم ای خدایم ‌ ‌ ‌ که هستی مهربان در دو سرایم
به پیش خلق دارم تا چنان آب ‌ ‌ ‌ که گویند آفرین بادا بداراب

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5	last but 4	دريں	دران
17	last but 10	نيا بھ	بيا بھ
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21	last but 15	رفيتن	رفتن
22	last	آگر	اگر
25	3	عزيزي	غريزي
26	last but 9	بہر	ہر
28	11	تا نيکہٹ	تا نيگہٹ
31	8	نکيي	نيکی
35	last but 11	رود اب	رود آب
36	last but 3	پذھا رم	بپذيرم
37	19	[omit : cf. last but 2.]	
38	last but 1	سرن سقر	سر د سقر
40	3	نگو	بگو
40	14	دردرا جز	درد را جم
40	16	گر	کر
47	last but 7	پجذم	پذجم
48	8	بهيچ	بهيخ
55	11	يچ	يخ
64	4	بخلق	بھلق

مناجات از تصنیف داراب بهمان

خدایا کن دعایم را قبولی ‌ ‌ ‌ ‌ که پیش تو روا نبود فضولی[1]

ولی از راه عجز و مستمندی[2] ‌ ‌ ‌ ‌ همی خواهم نه پیشت سربلندی

توئی قادر که ذاتت[3] پرکمال است ‌ ‌ ‌ ‌ توئی عادل که ملکت بی زوال[4] است

توئی سازندهٔ[5] موجود هستی ‌ ‌ ‌ ‌ توئی دارندهٔ بالا و پستی

توئی رازق[6] هر کل جانورانرا ‌ ‌ ‌ ‌ توئی خلاق هر جمله جهان را

توئی بیچارهٔ و عاجز نوازی ‌ ‌ ‌ ‌ بمسکینان دهنده برگ و سازی[7]

توئی بیمثل و بی همتا و مانند[8] ‌ ‌ ‌ ‌ خدائی را خداوندان خداوند

توئی خود نور بخش ماه و خورشید ‌ ‌ ‌ ‌ همه از لطف تو دارند امید

توئی دانای هر اسرار عالم ‌ ‌ ‌ ‌ توئی پیدا کن حوا[9] و آدم

سی سیان[10] در دین بهی را ‌ ‌ ‌ ‌ همه گویند دستوران دانا

توئی اول که از وی اولی نیست ‌ ‌ ‌ ‌ توئی آخر که از وی آخری نیست

توئی ایزدان که بیچون[11] وچگونی[12] ‌ ‌ ‌ ‌ ز موجودات بیمثل و نمونی[13]

برین بنده مراد و کامرانی ‌ ‌ ‌ ‌ خوشی و خرمی در زندگانی

ببخش ای پاک دادار جهاندار ‌ ‌ ‌ ‌ ز دشمن جانمن اندر امان دار

دلم داری همیشه شاد و خندان ‌ ‌ ‌ ‌ ز من خشنود دار امشاسپندان

بکار کرفه و هم راستی دار ‌ ‌ ‌ ‌ ز دورم از کژی و کاستی دار

کنی بهرام ایزد را تو یاور ‌ ‌ ‌ ‌ بهمن در مهر دارد مهر داور

که هر جا مشکلم آسان نماید ‌ ‌ ‌ ‌ در دین بهی بر من گشاید

عدو[14] را زیر سازد و دوست خشنود ‌ ‌ ‌ ‌ دهد از عیش و عشرت مایهٔ سود

چو در دل من نهیدم این فرشته ‌ ‌ ‌ ‌ که شد از پاکی و نورت سرشته

همی خواهم ز تو ای پاک ایزدان ‌ ‌ ‌ ‌ که بهرام ایزدم باشد نگهبان

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1. *Fuzûli*, a proud man, an impertinent fellow 2. *Mustmandi*, poverty. 3. *Zât*, soul, essence, person. 4. *Bi-zawâl*, without decline. 5 *Sâzandeh-i maujud hasti*, Creator of present existence. 6. *Râziq*, Provider 7 *Barg o sâzi*, Provisions and furniture 8. *Mânand*, Like, resembling The preceding *bi* is to be taken with this word also, meaning without a like *i.e.*, matchless. 9 *Hauwâ*, Eve 10 *Si siyan*, The Thirty-threes *i.e.* 33 Yazatas 11 *Bi-chun*, Incomparable. 12 *Chegûni*, of what kind or nature. The particle *bi* is to be taken with this word also and then, with it, the meaning is " One not to be enquired into about his nature, *i.e.*, incomparable 13 *Namûni*, for *namuna*, sample. Hence with the preceding *bi*, without an equal Taking the word to be *namûne*, guide, one not requiring a guide. 14. *'Adu*, enemy.

بفیروزی و نصرت[1] ره نماید — دهد شادی و غم از دل زداید[2]
ز نعمتها خدایا ده تو گنجی — که تا عمرم نیابم هیچ رنجی
ز ناکس کس مکن ممنون مارا[3] — بفیض خود بکن مرهون[4] مارا
چنان مشغولیم ده ای کریمم[5] — که لذات جهان باشد نصیبم
بر پیش خلق گردانی عزیزم — زبان را کن بشیرینی لذیذم[6]
همه کردار و کارم در یزش[7] کن — بدل نیکی و رادی در کنش کن
[illegible] از راه اهریمن کنم دور — دلم در راه تو داری پر از نور
[illegible] زمن بادا شکسته — همه دیو و درج ها دست بسته
[illegible] رخت خود را من ز گیتی — رسانی در زبان من پتیتی
[illegible] گیتی چو باشد نزع[8] جانم — روان سازی اشم[9] را در زبانم
[illegible] را هم پتت را چون بخوانم — بآن پاداش در جنت رسانم
[illegible] راه دم بدهند دیوان — دران وقتم سلامت دار یمان[10]
[illegible] بر من شیاطین را تو غالب — که آسان تر رود جانم ز قالب[11]
سروش آنجا کنم یاور پدیدار — که باشد او روانم را نگهدار
[illegible] روز و شب ز نه داری نگاهم — و چنود پل نماید جای و راهم
[illegible] پیری ده مرادم — خدایا زاو این روزیکه رادم
[illegible] بهشته و جای روشن — کنی تو روزی داراب پهلن
[illegible] آبروی — بمینو در گروتمان ده نکوئی
[illegible] یمن[12] [illegible] امشاسپندان — دلم داری همیشه شاد و خندان
[illegible] هرمزد شاد و بهترین روز — مراد و خواهشم حاصل کن امروز
[illegible] عقل و خرد یابم ز بهمن — دل صافی و نیت پاک و بهی تن
[illegible] اردیبهشتم [illegible] بسیار — بیابم من همیشه راست گفتار
ز شهریور یابم مال و نعمت — ز شاهان دور سازی ظلم و زحمت
[illegible] بوده[13] [illegible] منشنی — سپاس و شکر یزدان را کنشنی
همه [illegible] کن ز خورداد — که شیرینی و چربی یابم ز مرداد
[illegible] و برومندی ز مرداد — خورشهای نیکو دوی خوشم داد
[illegible] یقین در دین بهی ده — که دو دین از همه کرفه بهین به
ز آدر ایزدم عقل و خرد بخش — که او رنج و بلایم را کند پخش[14]
ز آبان ایزدم حاجت روا کن — مراد من بزودی تو ادا کن
منور کن دو چشم من ز خورشید — که قادر روز پیری دارم امید

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1. *Nusrat*, help. 2. *Zidāyad* from *Zidāyidan*, to cleanse. 3. *i.e.* Do not place me under the obligation (*mamnūn*) of a worthless person *nā-kas*. 4. *Marhun*, pledge. 5. *i.e.* O my generous Lord. 6. *Laziz*, sweet. 7. *Yazash*, prayer. 8. *Naz*, the last breath. 9. *Ashem*. *i.e.* the Ashem Vohū Prayer. 10. *Imān*, faith. 11. *Qalab*, body. 12. *Yamn*, [illegible] Pahl *Bondak* complete. The word should be بندد 14. T[illegible] it may be *Chakhsh* painless. *Chakhsh* is a "swelling giving no pain".

تو حل[1] کن مشکلم از ماه بخشار — رساند پر مرادم در همه کار
به تیر ایزد بفرمائی تو ای پاک — که سازد طالعم شاد و خره ناک
زرزق و عمر اقبالم دهانی — ز رنج و درد و غم تو وارهانی[2]
ز گوش ایزد مرا همت بلندی — دهی از یارکیش[3] کن ارجمندی
ز دی‌پمهر ایزدم غم را کنم دور — دلم در راه یابد پاکی و نور
ز مهر ایزد دلم پرنور گردان — سرپل پیش تو خوش چهر گردان
که خاص و عام در دل دوست دارند — مرا در دوستی بهتر شمارند
سروش ایزد روان من نگهدار — شود هم دور دارد دوزخ نار[4]
ز رشن ایزد بدل در راستی دار — تو دورم از کجی و کاستی دار
ز فروردین روانم را فرح[5] کن — دلم را از خرد پرنور خره[6] کن
تو بهرام ایزدم را کن نگهدار — که بر دشمن ظفر یابم بهر کار
مراد هر چه خواهم او دهد زود — برآرد اوز دشمنهای من دود
ز رام ایزد دلم را شادی ده — به شوق و خرمی آزادی ده
دل حلقان بمن بر دوست داری — تو عمرم کن زیاده کامکاری
زباد ایزد دلم را تازه گردان — ز علم خود بلند آوازه گردان
ز دیپدینم مددم پاک داری — که تا در دو جهان یابم یساری
ز دین ایزد بدین مزدیسنان — بداری بیشک و بی شبهه هراسان
ز ارد ایزد بلایم دور گردان — دلم را از خبر پرنور گردان
ز لطف خود بفرمائی تو دادار — که آستاد ایزدم باشد نگهدار
سرپل با فروهر یار باشد — ازان یاری مرا به کار باشد

ز آسمان ایزدم این چرخ گردان — ز لطف خود تو بر من برخ گردان
تنم را کن نگهدان زمیاد — دل پر از خرد بدهی تو بنیاد
بمهراسپند از دستت خواهم — یقین بیشک ز دل دین را بدانم
کلام ژند با تو شد حواله — همه خواهم که ده باخوش نواله
بمن بر مهربان گردان انیرام — گروثمانم دهد جا که به آرام
ز بورو ایزد تنم را آبروئی — دهی چون آب صافی با نکوئی
ز فرورذگان و هم از تندرستی — ز هوم ایزد دهی یادی و چستی
ز دهمان چون روانم شاد و خندان — که باشد در سر پلم نگهبان
به پیش پل چندین داری نکوئی — که از پل بگذرم با آبروئی
به آخر کن روا یک مدعایم — که در هر دو جهان شادی نمایم
بداراب این پالن تو شرف ده — ز نقص دریکه دارد یکطرف ام
خدا یا داعئی امشاسفندان — پناه و یار و ره بر کن بهرمان
ز شیطان و ازین هر هفت دیوان — رهائی ده آرام ای پاک ایزدان

1 *Hall*, dissolving 2. *Wâ-rahânidan*, to free. 3. *Yarâkesh*, His power (*Yarâka*.) 4. *Nâr*, Fire, hell, 5 *Farh*, joyful. 6. *Khurra*, Light.

اگر چندی خطا در تنم هست ... ولی امید عفوت در دلم هست
بگیتی پیش خلقم پاکم ده ... بمینو در بهشتم جایگه ده
به بهرام ایزدت فرمای دادار ... که باشد او روانم را نگهدار
بذیرفتم ورا از جان فرشته ... که باشد خاص از نورت سرشته
بهر کاریکه چون اورا بخوانم ... فرستی از حضور آن مهربانم
اجابت کن دعایم ای خدایم ... که هستی مهربان در دو سرایم
به پیش خلق دارم با چنان آب ... که گویند آفرین بادا بداراب
سپاست صد هزاران ای خدایا ... بدین مزدیسنان رهنمایا
نمودی دین فرستادی تو زرتشت ... سلام من برو بر آل او پشت
بدین به تو خود کردی سرشتم ... بها دادی تو امید بهشتم
که از درون بیدین دور کردی ... زرحم خود مرا منظور کردی
سپاس تو ز هر موی فزون است ... زبان گر صد بود زان هم برون است
تو جان دادی و روزی بهرمندی ... بصد لذت تو نعمت آفریدی
ز صد چیز یک لقمه تو دادی ... پس آنرا در دهان من نهادی
بهر یک دانه صد شکرت نمایم ... زفیض تو همین امیدوارم
سپاست زان سپاست زان سپاست ... فراوان هر دم از حد بیحسابست
همه در کودکی هم در جوانی ... همیدون تا به پیری زندگانی
بفرخ نعمت خود بگذرانی ... بعمر و دولت و هم کامرانی
خصوص اینکه در پیری تو داری ... بفرزند و زرم بخشی تو یاری
ازان گویم سپاس تو من از جان ... بامید یکه بخشی تو گروهان
خدایا من یقین در دل بدارم ... که چون پل توئی آمرزگارم
به بخشایم بر بخشایم بخشای ... توئی از عین رحمت جرم بخشای
پشیمانم پشیمانم پشیمان ... کنی عفو و سلامت دار ایمان
به تن هر درد و آزاری که باشد ... کنی دور و مرا از خود شناسه
همه درد و دهش و درد گران بر ... یکایک دور کن از دین بهتر
قوای داراب پهلان شکر گوئی ... بره دولت دارین پوئی
توئی از نسل ایریو سنگ دستور ... که معدی او ستا اویافت پر نور
به دستوران و دانایان گرامی ... بهندوستان شده دستور نامی
ازان مشهور شد داراب پهلان ... که در هر علم بود او پاک و روشن

الهی از طفیل این دعایت
کند قاری مطالب کن اجابت

مناجات از تصنیف داراب پهلان

ای هرمزد پاک دانا بر جملگی توانا   هستی بخلق پیدا فریاد رس الهی
زرتشت پاک دادی پیش خدا گرامی   حال مرا تو دانی فریاد رس الهی
مسکین و ناتوانم شرم کشی بجانم   بی ساز و برگ و نانم فریاد رس الهی
از حادثات مقهور هستیم ز وطن دور   از یار و خویش مهجور فریاد رس الهی
تا چند مر شکیبم چندین مکن عقیبم   رخ زرد همچو سیبم فریاد رس الهی
ما را قوی است امید از حکم پاک جاوید   کن تو کرم بنومید فریاد رس الهی
این خود ترا برشاید لطفت همیشه باید   بر بندگان چه آید فریاد رس الهی
ای ماهر غیوبی ستار هر عیوبی   دور از شکسته غیوبی فریاد رس الهی
کردی تو حکم ما را هر مشکل و جفا را   یاری دهم شما را فریاد رس الهی
آن وقت آمد اکنون هر روز بدعت افزون   خاطر پریش و محزون فریاد رس الهی
بفرست زود ایدر رخشور تو هوشیدر   آخر هم اوست رهبر فریاد رس الهی
از ورز های پاکان احوال درد ناکان   تازه کنی چو خاکان فریاد رس الهی
داراب ابن پهلان تن سخت شد چو آهن   در بند گیتی ما کن فریاد رس الهی
دردی که در تنم هست هر کار مشکلم هست   کن دور هر چه ظلم هست فریاد رس الهی

داری مستمند را رحمی کن ای خدا یا
از برکت این دعائی فریاد رس الهی

in Persian, admits of the reading of the first two names, *viz.*, Pochee or Pijar. Of these two, the reading Pochee seems to be more possible. So, I take Pochee as the name of Hirji's street as given by him in his first colophon. Again, I find from table 2 of Mr. Edalji Mehta's "History of the Mehta Family", that the descendants of Homji, the father of Hirji, live, even now, in Pochee street (મહેસર પોચી મોહલ્લો, *vide* the heading of the table). So I am inclined to read the name as پچی or پوچی and take it for the Pochee street.

Hirji's colophons draw one's special attention to the following matters :—

(1) Firstly, we find, that the MS. is written by a Behdin, *i.e.*, a layman. It is rare to find a Behdin writing a religious manuscript.

(2) Secondly, we find the writer speaking with very great reverence about the author of the Farziât-nâmeh. He speaks of him very reverently as "Dastur Saheb Meherban Dasturân Dastur, Dastur Darab *bin* Pahlan".

(3) He gives in full details the date of the writing according to Parsee, Mahomedan and Hindu calendars. Some Parsee writers of MSS. also give the period of the day, the *gâh* when they finish them. Here our scribe also has given the period.

These matters are explained by what we have learnt above of Hirji and his family. The fact of a Behdin writing a religious MS., and that with an expression of great reverence to the author whose work he copies, is explained by the fact of his being a religious-minded person. The fact of his being well-versed in Persian, so as to write in Persian in the running *shakaste* style, with a rather elaborate colophon, giving in full the details of the date of completion, in Persian, Mahomedan and Hindu calendars, is explained by the fact of his being a Munshi or Persian writer in the Gaikwadi Government which had to correspond often with a Mahomedan power.

1682. Death of Bâm Sâgar, Hirji's great grand uncle.

1687. (8th February.) We find the name Bhâiji Sâgar, the great grandfather of Hirji, as one of the addressees in a document passed by the Bhagariâ priests of Naosari.

1721. (3rd September.) Date of document relating to the religious question of putting on the *padân* over a corpse wherein Bhâiji Sâgar is one of the signatories.

1724. Death of Bhâiji Sâgar, the great grandfather of Hirji.

1729. (15th July.) The date of a letter to Manaji Talâti at Baroda, as one of the leaders of the Naosari laymen, signed by Râmji Sâgar, a great grand uncle of Hirji.

1734. (14th December.) Date of a document signed by Râmji Sâgar as a leader, resolving not to pay high fees to priests.

A.C. 1734. (14th December.) Behrâm Bhâiji, the grandfather of Hirji, his brother Nosherwan Bhâiji and his son Chândji also sign the above document. Thus, four members of the family sign the document.

1735. (18th January.) Râmji Sâgar [1] signs, as a leader, a document passed by the laymen of Naosari to the Bhagariâ priests settling some terms of dispute.

1735. (18th January.) Behrâm Bhâiji also signs, as a leader, the above document.

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of the Moguls. Some members of the family at first did some work of collecting revenue. So they were called Talâtis. Then one of the two brothers worked as Mehtâ and another as Munshi. So, their descendants took up these as their surnames.

We learn the following particulars about Hirji and some of his descendants from the "History of the Mehta Family" (p. 59). In the 18th century, the Gâikwar had some direct correspondence with the Mogul Court at Delhi. That had to be done in Persian. Hirji, being proficient in Persian, the Gâikwad Government engaged his services as a Munshi and gave him a *vatan* in return. Hirji's father and ancestors had their surname as Mehta and we see that Hirji himself writes his name in the colophon in 1138 A.Y. (1769 A.C.) as Mehta. The *vatan*, *i.e.*, the grant of land, etc., given to Hirji grew in value and was latterly added to. It brought him Rs. 1,200 per year. Again, Hirji was given various sums of money by the Gâikwad's Government for help, on occasions of joy and grief in the family as on *Naojots*, marriages, deaths, etc. On Hirji's death, the Munshiship passed to his son Behramji, who is said to have represented His Highness the Gaikwad to receive Sir Jamsetji Jeejeebhoy, the first Baronet, when he visited Naosari for the first time after his knighthood. On Behramji's death, his son Manockji came to the Munshiship. Manockji died in 1872. His brother Sohrabji was appointed Munshi in his place. He acted till 1874 when the post of Munshi was abolished. Manockji's eldest son Merwanji joined H. H. the Gaekwad's Government service in 1858 and occupied various posts in the different towns of the State, till he retired at the age of 61 in 1898, getting a special pension of Rs. 100 for his long faithful services. He died in 1919, aged 84. His grandson, Hirji Dhunjeebhai Munshi, B.A., still serves in the State.

The following are some of the dates of the Family Events :

A.C. 1656. Death of Kavas Behrâm, the grand uncle of Hirji's grandfather Behrâm.

1673. Death of Sâgar Behrâm, Hirji's great great grandfather.

among the Parsees there as *Nahno falio* (નાહનો ફળીઓ), *i.e.*, the small quarter, as distinguished from another part, known as *Mohto falio* (મોહટો ફળીઓ), *i.e.*, the larger quarter. The fact, that Hirji's family was, as a leading family of the laymen, living at Malesar, explains the leading position, its members had taken in some communal movements of the time. We gather the following particulars about them :

Bhâiji Sâgar. (*a*) We find the name of Bhâiji Sâgar (died 1724 A.C.), the great grandfather of Hirji, in the list of the leaders of the Naosari laymen, to whom the Bhagariâ priests passed a document, dated *roz* 6, *mah* 4, year 1056 (8th February 1687), leaving to the laymen certain freedom in the selection of their priests.[1] His name stands 7th in the list of the addressees. (*b*) We find the name of Bhâiji Sâgar again as one of the leading signatories of a letter, sent from Naosari to Surat, dated *roz* 22, *mah* 11, year 1020 A.Y. (3rd September 1721[2]) in the matter of the difference of opinion, as to whether a *padân* should, or should not, be tied on the face of a dead man before the disposal of the body. The Naosari leaders, and, among them Bhaiji, said, that it was absolutely necessary. As the family was then known as Talâti, Bhâiji signed as Bhâiji Sâgar Talâti.[2]

Râmji Sâgar. (*a*) We find the name of Râmji Sâgar, Hirji's great grand uncle, as a signatory among some of the leaders of the laymen of Naosari who had addressed a letter to Mr. Manajee Kookajee Talâti at Baroda. The latter had some influence in the State of Baroda. So, the laymen of Naosari wrote to him a letter, appealing to

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title of *maliks* (*cf.* the title of *malik* given to the governors of Seistân). The Nawâbs of Surat appointed two *maliks* for the Naosari district, one for the western part and the other for the eastern part. The place, now known as Malesar મલેસર, formed the seat (*sarâi*) of the eastern *maliks*.

1 *Parsee Prakash*, I, p. 846.

2 *Parsee Prakash*, I, p. 823.

of the Moguls. Some members of the family at first did some work of collecting revenue. So they were called Talâtis. Then one of the two brothers worked as Mehtâ and another as Munshi. So, their descendants took up these as their surnames.

We learn the following particulars about Hirji and some of his descendants from the "History of the Mehta Family" (p. 59). In the 18th century, the Gâikwar had some direct correspondence with the Mogul Court at Delhi. That had to be done in Persian. Hirji, being proficient in Persian, the Gâikwad Government engaged his services as a Munshi and gave him a *vatan* in return. Hirji's father and ancestors had their surname as Mehta and we see that Hirji himself writes his name in the colophon in 1138 A.Y. (1769 A.C.) as Mehta. The *vatan*, *i.e.*, the grant of land, etc., given to Hirji grew in value and was latterly added to. It brought him Rs. 1,200 per year. Again, Hirji was given various sums of money by the Gâikwad's Government for help, on occasions of joy and grief in the family as on *Naojots*, marriages, deaths, etc. On Hirji's death, the Munshiship passed to his son Behramji, who is said to have represented His Highness the Gaikwad to receive Sir Jamsetji Jeejeebhoy, the first Baronet, when he visited Naosari for the first time after his knighthood. On Behramji's death, his son Manockji came to the Munshiship. Manockji died in 1872. His brother Sohrabji was appointed Munshi in his place. He acted till 1874 when the post of Munshi was abolished. Manockji's eldest son Merwanji joined H. H. the Gaekwad's Government service in 1858 and occupied various posts in the different towns of the State, till he retired at the age of 61 in 1898, getting a special pension of Rs. 100 for his long faithful services. He died in 1919, aged 84. His grandson, Hirji Dhunjeebhai Munshi, B.A., still serves in the State.

The following are some of the dates of the Family Events :

A.C. 1656. Death of Kavas Behrâm, the grand uncle of Hirji's grandfather Behrâm.

1673. Death of Sâgar Behrâm, Hirji's great great grandfather.

among the Parsees there as *Nahno falio* (નાહ્નો ફળીઆ), *i.e.*, the small quarter, as distinguished from another part, known as *Mohto falio* (મોહ્ટો ફળીઆ), *i.e.*, the larger quarter. The fact, that Hirji's family was, as a leading family of the laymen, living at Malesar, explains the leading position, its members had taken in some communal movements of the time. We gather the following particulars about them :

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1 *Parsee Prakash*, I, p. 846.

2 *Parsee Prakash*, I, p. 823.

is seen in the following table:

- CHANDA, son of Behrâm [1]
  - Behrâm
    - Kâvas (died on 12-12-1025 A.Y., i.e., 1656 A.C.)
    - Sagar (died on 14-3-1042 A.Y., *i.e.*, 1673 A.C.)
      - Bam (died 13-2-1051 A.Y., *i.e.*, 1682 A.C.)
      - Bhaiji (died 21-7-1093 A.Y., *i.e.* 1724 A.C.
        - Behrâm [2] (died 8-8-1117 A.Y., *i.e.*, 1748 A.C.)
          - Chandji (died 25-2-1148 A.Y., *i.e.*, 1779 A.C.)
          - Homji (died 17-4-1146 A.Y., *i.e.*, 1777 A.C.)
            - Aspandyâr
            - Sohrabji
            - Jamshed
            - Kharshedji
            - Hirji (died 10-8-1185 A.Y., *i.e.*, 1816 A.C.)
        - Noshirwan
        - Jamshed
      - Ramji (died 14-4-1105 A.Y., *i.e.*, 1736 A.C.)
  - Bahman

The following table gives the line of Hirji's descendants [3].

- HIRJI (the writer of the MS.)
  - Pestanji
  - Kâlûbhâi
  - Ratanji
  - Behrâmji (died 1858 A.C.)
    - Manockji (died 1872)
      - Merwanji (Munshi)
      - Pestanji (Munshi)
      - Manâji (Munshi)
      - Muncherji (Munshi)
    - Sohrabji
  - Kawasji

The writer Hirji Homji Mehta and his family were well known in Naosari. They lived at Malesar,[4] otherwise known

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1 *Vide* Tables Y and ૫ of Mr. Edalji N. Mehta's "History of the Mehta Family".

2 Behram had two other sons, Mehernoshji and Natu.

3 *Vide the* Table in the "History of the Mehta Family".

4 According to Mr. Sohrabjee Muncherjee Desai (Introduction to Mr. Edalji N. Mehta's "History of the Mehta Family," p. ૫), Malesar was a contraction of *malak-sarây*, ملک سرای, *i.e.*, the House or Palace of the Maliks. The Moghul Court at Delhi appointed Nawâbs over *zillas* and the Nawâbs in their turn, appointed over *prants* (sub-divisions of *zillas*), officers who had the

APPENDIX

The Writer of the Mehta MS. (MNK)[1] *and his Family.*

I give in this appendix, some particulars about Hirji Mehta, the writer of the old MS. of the Farziât-nâmeh, referred to above, and about his well-known family. It is very rare to find MSS. written by a layman. To better understand some of the particulars of the colophons given above, we will ascertain at first some particulars about the family. I give below a geneological table of Hirji's ancestors and his direct descendants. Hirji himself carries, in his first colophon, his ascent upto Sâgar, whose ancestry has been traced upto one Kamdin as follows : Sâgar — Behrâm — Chânda — Behrâm — Hâcha — Kâmâ — Kadvâ — Pomâ — Hâpâ — Vejal — Thumbâ — Kela — *Kamdin.* These names show how, about 200 years ago, Parsees adopted names of the Hindus of Gujarat.

The following note is entered in the *Disâ-pothi*[1] of the Malesar Parsee priests about the death of Hirji :

રોજ ૧૦-૯-૧૮૭૫ (સંવત) શને ૧૧૯૫ યજદજરદી બે. હીરજી બે. હોમજી બેરામજી બાછજી શાગર બેરામજી ચાંદા મુનશીનો બેટા કાવસજી રૂશતમજી દ્હાદીના શશરો. Thus the family priest's *Disâ-pothi* traces his ascent upto Chânda. This ascending line of Hirjee upto Chanda

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1 The colophons of this MS. led me to make some inquiries about the writer at Naosari. I am indebted to Mr. Edalji Nowrojee Mehta, B.A., and to Ervad Meherwanji N. Karkaria, the family priest of some of the present members of the Mehta family of Naosari, for their replies to these inquiries. I am also indebted to Mr. Edalji Mehta's "Geneology and History of the Mehta Family" (મેહેતા કુટમની વંશાવળી અને તવારીખ ઇસવી ૧૮૨૧), the *Parsee Prakash* and the MS. book of miscellaneous writings deposited in the Naosari Meherji Rana Library by Ervad Jamaspji Sorabji Dastur, often referred to by the *Parsee Prakash*

2 *Disâ-pothi* is the book of record, kept by Parsee family priests, wherein they note the days of the death of their laymen clients. There seems to be some mistake in the Samvat year.

(5) Kaikhshru-nameh. There is a manuscript named Kaikhshru-nâmeh which was written by Darab Pahlan. It does not bear any colophon, but, from a comparison of the handwriting with Darab's other manuscripts, we can say, that the MS. was written by Darab Pahlan. The MS. bears at the end the following note in another hand :

این کتاب کیخسرو نامه از خط دستور داراب بن دستور پاهلن نوشته است

It belongs to Ervad Meherjibhai Nusserwanji Kutar. On the front page we read : سیاوش نامه یازده روخی

This is a reference to the battle known in the Shah-nâmeh as that of the "Yazdeh-rukh", *i.e.*, the Eleven Warriors. (*Vide* the Shah-nâmeh of Kutar Brothers, Vol. V, p. 68).

As to the Kaikhshru-nâmeh itself, it is simply a copy from Firdousi's Shah-nâmeh of the account of Kaikhshru. It begins with Firdousi's soliloquy about his old age. The heading is :

افاز داستان جنگ رستم شکایت فردوسي بپیري خود

For nearly one-third of the MS., the headings are written in red ink. Then we find blanks for the headings.

1 Vullers. Lieber Regum, secondus Tomus, p. 684.

son. It ends with the Parsee formula of invocation " Panâm-i Yazdân ", and then with the following colophon :—

تمت الکتاب بعون عنایت حضرت ملک الوهاب بتاریخ دوازدهم شهر صفر
سنه ۱۰۹۳ یکهزار و نود و سه هجری موافق روز مبارک اردیبهشت و ماه فرخنده
تیر سال اور یکهزار پنجاه و سه یزدجردی
کاتب الحروف بنده فقیر حقیر دستور زاده داراب ابن دستور پاهلن ابن
فریدون ابن هومجی ابن موبد ابن شاعو ابن بهرام ابن رستم نوشت هر که خواناد
آفرین کناد

نوشتم بماند بخط سیاه　　　نویسنده گردد بخاک تباه

نویسنده رفت و نوشتم بماند　　　چنین نقش بروی رهی نشاند

The colophon gives the date *roz* Ardibehesht, *mah* Tir, 1053 (A.C. 1684). This colophon is important for the fact that it traces the geneology of the author in a direct line upto his 7th ancestor.

(4) A MS. of the Sad-dar Nasr.

We have a copy of the Sad-dar (in prose), handsomely written by Dastur Darab Pahlan. It belongs to Ervad Rustamji Bejanji Ranji. Its colophon runs thus [1] :

تمام شد کتاب صددر بروز مبارک مهر ماه فرخنده بهمن سال اور یکهزار
و شصت از شهنشاه یزدگرد شهریار ساسان تخمه کاتبه فقیر حقیر هیربد
داراب ابن دستور پاهلن ابن فریدون ساکن قصبه نوساری هر که خواند
و کار بندد بنده را بدعا نیکی یاد کند

This colophon gives the date as *roz* Meher, *mah* Bahman, year 1060 A.Y. (*i.e.*, 1691).

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1 *Below the colophon, there is the following* endorsement of a subsequent owner of the MS. :

مالک این کتاب صددر نثر دستور زاده هیربد جمشید بن برزو ابن مرحوم
دستور صاحب دستوران دستور کاوس ابن دستور رستم

This Herbad Jamshed Barzo Kaus Rustam is the Dastur of that name of Surat (b. 1816, d. 1855). His father Burjorjee was mute and dumb, and so he was known as *mooga* Dastur (મુગા દસ્તુર, *i.e.*, the dumb, Dastur). Owing to this circumstance, he was Dastur in name, while the real Dasturship was carried on by his cousin, Kaikhusru Dadabhai. This Dastur Jamshed has written, in a pretty well decorated circle in the very beginning of the book, his own name giving the date as 1215 A.Y. (1846 A.C.)

આફ્રીન કરે તેહેને ખુદાએતાલા હમેશે ખુશી રાખે, ખાન આબાદ કરે. શ્રી દાદાર પાક એ કેતાબ લખાવનારનું દેલ તાજ કરી બા મોરાદ રાખે. તનદરૂશતી બાદ નેકી બાદ ખુબ બાદ એહુન બાદ. જે કોઇ એ કેતાબ પહડે તેહેમાં લખાવનારનીને હમએહેરૂં પુહચે

[illegible]

(2) MS. of Sarosh Hadokht.

A MS. book, kindly lent to me by Ervad Meherjibhai Kutar, (numbered 49 by him), which is named નેઆએશ શશકરૂત (Nyaish Saskrut) contains a line by line rendering of the Avesta in the old Gujarati language of the day. I find bound with it, at the end, Sarosh Hadokht written by Darab Pahlan. It begins with a new invocation, thus showing that it is not a continuation of a continuous book, but a separate writing. The Gujarati version is such as is not known to us Parsees of the present day. There is a great mixture of Sanskrit. This Yasht ends with the following colophon in Nagari characters :—

"શ્રોશ હાદુખ્ત ઇબ્રસ્ત અવિરતાર્થં સમાપ્ત. રોજ ૧૨ માહ ૧ સંવત ૧૭૫૦ વર્ષે. દારાબ દસતુર પાહાલણુજી ફ્રેદુનજી લતખિ."

This gives the date as 1693 A.C. Thus it seems to have been written in Darab's younger days.

(3) MS. of Divan-i Qamus

From the colophon of a MS., named on the back of the first folio, as دیوان قاموس تصنیف مولانا, we find that Darab was a scribe of this MS. This MS. is bound up with another MS. written by another hand, named on its first folio as شرح جام جهان نمای Sharah-i Jam Jehân-numáe, bearing 29 folios. The work is divided into 44 chapters.[1] It contains admonitions given by a father at the time of his approaching death to his

1 I give below the contents of the first 10 chapters: —(1) To know God. (2) On the birth of the Prophet. (3) To be under obligation to God. (4) Increase of prayer. (5) Recognition of (the duties towards) mother and father. (6) Increase of intelligence and skill. (7) On speaking good and bad words. (8) The admonitions of Nowshirvan Adal. (9) Old age. (10) Manners for eating meals.

There are one or two points in this Persian colophon, that draws our attention : (1) Firstly, the first words "*faraj ba darud*" have the corresponding words "*frajpat pa darud*", in the Pazend where the word *frajpat* is derived from *frajaftan* [Pahlavi], to finish, which is derived from Av. *fra* + *â* + *ap*, Sans. *prâpta* and *samâpta* (Haug-Hoshang Glossary of Virâf, p. 97). But here, we see, that in the corresponding words in Persian, the rendering and derivation are different. Here we must take the first word to be فرج, *faraj*, meaning " joy, pleasure ". So, the first word seems to have the same meaning as subsequent word, *shâdi* and *râmashni*.

(2) Secondly, we find that our author speaks of himself as the writer of the Avesta-i Din. So the word ' din ' does not go with the next word ' bandeh ' as Din bandeh as found in the Pazend colophon.

The Gujarati colophon of the Paris MS. is interesting and runs thus : (I give it in the modern Gujarati characters.)

સંવત ૧૭૯૧ ના વરેષ શાકે ૧૬૫૭ પરવર્તમાને રોજ ૨૨ શ્રી ગવાદ ઇજદ માહા મબારક શ્રી અસ્પિંદારમદ જમાદી અવલ મહીનાની તાહીખ ૨૩ આશો વદ ૧૧ ભોમે, આ દેહ શ્રી નાગ મંડલ કર્ણે પાદશાહ જીહાન પનાહ શ્રી માંહાંમૂદશાહ વેજય રાજે હાકેમ સરકાર સૂરત ખાંન શ્રી નવાબ તેકબેગ ખાન અઝ કસબે તુશારી કજા એ કાજી શ્રી શિંખ અએબાદ દીનજી અરિમં જ સમિય કેતાબ જંદ વંદીદાદ પુસ્તક અંત્ર શુભ વેલાયા સમાપ્તાં કમતરીન દીન દોસ્ત દીનદાર એ. દારાબજી ગરેાથમાની દસતૂર પાહાલનજી એ૦ ફરદુનજી લખેતં તથા એનુ લખાવનાર નેક નામ નેક બખત દીન દોસ્ત દીનદાર બેહેદીન શ્રી પા૦ રતંનજી ગરેાથ- માની દારાબજી ગરેાથમાની કુઅરજી બેન પેસીતનજી ડોસાજી સુદીગરે લખાવી બર ખુરદાર ઉમર દરાજ એરવદ શોહોરાબજી[1] એ૦ કેરશારપજી એ. નરસંગ એ૦ અસ્પાદ એા૦ બહમનને બખ- સંદ આપેએા. જે કોઇ એ પુસ્તકે પઢે યા પઢાવે તેમાં શ્રી એારમજદથી બેહેર પામે. શ્રી દાદાર પાક પરવરદેગારના કરમથી ઓમેદવાર છું જે જે કોઇયે એ કેતાબ દેખી ખુશી થઇ

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1 This Sorabji was a known priest of Naosari His name occurs as a signatory in a reply 1721 A. C, to the Parsis of Surat, on the subject of *Padân* (*P. Prakash*, I, 23) and in a petition to Damaji Gaikwâd in 1740 (*Ibid*, p. 34)

(c) The Paris MS. of Darab's Vendidad.

I give below the colophons of the Paris MS. of the Vendidad, referred to above, and as given by me for the above referred to article of Miss Menant:

The Pazend colophon runs thus:

Frajpat pa darûd shâdi u râmisni andar rôz frakhandah Gawâd u mâh mûbârak Spendârmad sâl yak hazâr yak sad chihâr az Shâhânshâh Yazdagard Shaheryâr Sâsân tukhma ander shvab khazasta Gvajrât dar Sarkâr i Shurat andar kasb farkhandah Naoshâri. In kitâb juddev-dâd, men din-bandah Herbad Dârâb ban Dastur Pâhâlan bin[1] Fredûn navistah shûd. Har ki khânad doâ-i khashdilî u kharamî u anaôshahê ravânî ba navisandah rasânad. Shâtô manâ vihistô urvânô.

Translation:—Finished with good wishes, joy and pleasure, on auspicious day Goâd and auspicious month Spendârmad, year one thousand one hundred and four of Emperor Yazdagard Shehryâr of Sassanian descent in the auspicious district (*suba*) of Gujrât, in the *sarkâr* (*i.e.*, Government province) of Surat, in the auspicious town of Naosari. This book of Jud-div-dâd (*i.e.*, Vendidâd) is written by the servant of the religion, Herbad Dârâb, son of Dastur Pâhâlan, son of Fredun. He who reads it, may transmit to the writer, good wishes of joyfulness of heart, pleasure and immortality of soul. May the mind be joyful and the soul heavenly.

The Persian colophon runs thus[2]:

فرجید رود شادی و رامشنی اندر روز فرخنده گواد و ماه
همایون سفندارمد امشاسفند سال او و یکهزار یک صد و چهار
از شاهنشاه یزدگرد شهریار این کتاب جددیوداد 3 اتمامید
کاتب الحروف اوستای دین بنده هیربد داراب دستور پاهلن
ابن فریدون در قصبه نوساری نوشته شد

1 I have tried to follow the writing very strictly. In one place, we have the word رسو and in another زور.

2 *Vide* Journal Asiatique of July-August 1911 and May-June of 1913 for the subject and for the facsimile photos of the Pazend, Persian, and Gujarati colophons.

3 Arab, اتمام, *atmâm*, completing.

(b) Darab's MS. of the Vendidad belonging to Ervad Meherjibhai M. Kutar.

I will now say a few words on another MS. belonging to Ervad Framroz N. Kutar. It has colophons in Pahlavi and in Persian written in Avesta characters.

The Pahlavi colophon begins thus :

[illegible]

[illegible]......

[illegible]

The Pahlavi colophon says that the book was written on *roz* Bahman, *mah* Bahman, one thousand . Then there is a gap. I think that the gap is for the Pahlavi figure for seventy three which number we find in the next Pazend colophon. At times, it is difficult to determine or decipher at once the Pahlavi figure at the first sight. So, Darab Pahlan perhaps found it difficult to determine the form of the figures. So, he kept it blank with a view to write the figure later on after seeing the form of the figure in some writings. The rest of the colophon is like that of the preceding MS.

The Pazend colophon says that the MS. was written on *roz* Bahman, *mah* Bahman, year 1073,[1] in the province (*subah*) of Gujarat, *sarkâr* of Surat, town of Naosari, by Darab *bin* Dastur Pahlan *bin* Faredun.

After the colophon, we read the following in Gujarati :

> આશીબાઈ નતીજુ પ્રાપ્તિ વંદીદાદ ની કેતાબ પોતાનાં રવાનનાં સવાબનિ વાસ-
> તિ અપાની છિ એનું બદલુ શ્રી દાદાર હોરમજદ એહુ જેહાનમાં આપસિ.

Ashibâi is the name of the lady who seems to have got the MS. in her possession later on. The words નતીજુ પ્રાપ્ત seem to mean "getting the result" (નતીજો પામી). There is a blank gap between the Pazend colophon and the Gujarati writing which I think was intended to be filled up later on, when Ashibâi presented it to some body, by writing the name of the donee and the date.

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1 1704 A.C.

teachers and worshippers (is, that) they may hold this book which is mine, dear, after my death, by remembering my soul with a *Patet* [1] and hold (*i.e.*, remember) me with righteousness[2], and, with themselves, hold me to be a partner in their righteousness.

I praise Asha and condemn Daevas. I praise piety and hate the *daevas.* There is (only) one path which is that of Righteousness; all others are no paths; *i.e.*, only one is the path of piety ; all others of these (paths) are no (right) paths.

Pazend :

[illegible]

Translation :—Finished with salutation, joy and pleasure on the holy day Dadar Hormazd and auspicious month Khordad, year one thousand sixty three from Emperor Yazdagard Shehryâr of Sassanian descent, in the blessed country of Gujarat, *sarkar* of Surat, in the fortunate town of Navsari. Writer of the book of Jud-din-dad, I, the servant of religion, Herbad Darab bin Dastur Pahlan bin Fredun He who reads what is written and uses it may let the blessing of joyful heart and pleasure and immortality reach the writer. May the mind be glorious and the soul exalted.

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1 It is possible that what the author meant was that the readers while remembering (*i.e.*, reading) the book may raise his position in heaven by reciting a *Patet,* or prayer of repentance, for him.

2 *i.e.*, perform righteous deeds in his honour.

benman [1] Faridûn napesht nefshmanik nefshmanrâi. Vad raz va sak (sad va panjâh) shant [2] kâr farmâyad va âkhar min raz va sak shant val farzand din bôrdâr âhlâyash setaitâr hvarst varzidâr avaspârand. Khvâhishna hûmanam min karîtûnîtârân visp râinitârân, âmûkhtârân yashtârân denman napîk [3], mûn le râe pavan aibâd kardeh pavan robânih pavan patitiya âkhar min vadard arzânik yekhsûnd va le râe pavan kerfe vakhdûnd levatman nefshman tan ham-kerfê vakhdûnd.

Staomi Ashem, naîsimi Daêvô Stâem âhlâyash, negunam shaidâân, Aêvô pantâo yô ashahê vîspê anyaêshâm a-pantâm ayôk aêt râs-i âhlâyash avârik harvestin valmanshân a-râsiha.

Translation :—Finished with pleasure, joy and gladness on day Auharmazd, month Khurdâd vahizak, year 1063 Yazdagardi, in the country of the Hindus, in the city of Naosari, this explanation of the Vendidad with Zand, with felicity and success in (the company of) [4] observers and advancers (of religion) who have well examined much of the Avesta with Zand. I, the servant of religion, one born of an Ervad, Darab (son of) Dastur Pahlan, son of Faridun, have written it. (I have) myself written it for myself. It may serve [5] for one hundred and fifty years; and after 150 years, they may entrust it to the son who may be the carrier of religion (*i.e.*, religious), paiser of piety (*i.e.*, pious), and performer of good deeds. My desire from readers and all [6] advancers (of religion),

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1 [Pahlavi] miswritten for [Pahlavi].

2 The word [Pahlavi], as it is written, may be read as *din* (religion), but it is miswritten for [Pahlavi] (year) as we see it with the same numerals in the next line. One may take the word " year " to be understood, and, taking the word for '*din*', read the words as *din-kâr farmâyed*, *i.e.*, serve for religious purposes.

3 P نپی, *napi*, " Word of God, Quran " (Steingass). Hence religious writing.

4 *i.e.*, after consultation.

5 *Kâr farmudan*, to be of use

6 Or advancers of all things.

(*j*) ખુઆનિ લાએ, આતશ લાએ, for ખાનને લગાડે, આતશને લગાડે, (f. 337*b*).

(*k*) વરસ એનિ થાહર for વરસ એની જગ્યાએ

(*l*) શુધ પાવ કરી.

(*m*) ચેાતી for જેાતી. જેાતી also is often used.

(*n*) ખશ્નુમન જી હજશિંન કીજી તેમ પઢીએ for ખશ્નુમન તેની હજશને કર્યે તેમ પઢીએ.

This MS. ends with the following Persian, Pahlavi, Pazend and Gujarati colophons :

Persian :

زشاه یزدگرد نیکی اعمال   هزار و شصت وسه بگذشته بد سال
نخستین روز ده ارماه خورداد   که شد ختم این کتاب دین را داد
اگر جویده نام کاتب از من   بود داراب بن دستور پاهلن
زنوک خامه گر رفتست سهوم   بزرگان ازکرم بسازند عفوم
چو در دنیای فانی شد سرشتم   برای یادگاری این نبشتم

Pahlavi :

Farzpat pavan shûm va Shâdih râmashna dayan yûm Auharmazd binâ Khûrdad vahizak shant yak hazâr shash va sê.[1] Yazdagardi, dayan bûm-i Hindukân dayan shatra Navsari. Denman khorâseh [2]-i Vendidâd levatman zend pavan farkhûih va pirûjgarih dayan nakîrîtârân visp râinitârân [3] mûn denman Avastâ levatman zend kabad nyôk negâyed [4] napesht hûmanam. Li dinbandeh aerpat-zarhûnt Dârâb Dastur Pâhlan

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1 The middle figure as written looks like سه *se*, three, but when carefully read, it is دوه, *i.e*, sixty (*vide* Pahlavi-Pazend Glossary of Hoshangji-Haug, p. 20, for these numerals).

2 Arab. خلاصه, Gujarati ખુલાસેા. It is also used in the sense of a copy.

3 Pahl *râyînîdan* to impel, advance, continue, *cf.* P. راندن or روانیدن. *Cf. Pad-deheshna-râinidârân* (Âfrîn-i Ardafarosh, 12). *Myazda-râinidâr* (Afrin-i Gahambâr, 6), *Râiniddrân* (Afrin-i Rapithavin, Part II, 3). *Visp râiniddrân* means, leading and advancing all.

4 P. نیکی گاه.

Darab's MS.	Tehmuras' Book.
1 જાતી તણિુ જમણી બાહિ પાસિ ઉભુ થાકી રાથવી પઢિ.	1 જોતીની જમણી બાજુએ ઉભો રહીને રાથવી પઢે.
2 હયાતી ભણિુ જીઆએ[1] આંગિ આતીશ શાહમુ હા ઉભો થાકી રાથવી પઢિ	2 જોતીની જમણી બાજુ આતશની સનમુખ ઉભો રહી રાથવી પઢે.
3 હયાતી તાણુ ડાવિ આંગિ આતશ શામુ ઉભો થાકી રાથવી પઢિ	3 જોતીની ડાબી બાજુ આતશગાહ સનમુખ ઉભો રહી રાથવી પઢે.
4 જાતી તાણુ જમણા આંગિ જોતી ગાહ આતશ ગાહ માધ્ય ઉભો થાકી રાથવી પઢિ.	4 જોતીની જમણીબાજુએ જોદગાહ તથા આતશગાહની વચ્ચે ઉભો રહી રાથવી પઢે.
5 બાજ બોલાએ f. 40*b*.	બાજમાં બોલે.

Other peculiarities of Gujarati in this MS. are presented by the following instances :

(*a*) જીશું, તિશું, for જેવું તેવું (f. 14*b*).

(*b*) એણિુ સ્થાનક for એ જગ્યાએ (f. 65*a*).
મુલ લગી અપરં હુતો ઇઅશ્ત તણાં હાએ આત કર્દા પઢિએ યાવ. (f. 275*a*).

(*c*) The use of the word *hâm* (હામ) for *hom* (હોમ) is general, *e.g.*, હામ પીજી બાજ બોલીએ. Here હામ પીજી is for હોમ પીને.

(*d*) કર્દા સંપુર્ણ પઢિએ યાવત for કર્દા સંપુર્ણ પઢિઆ જાય.

(*e*) જમ્મ થાઓ for જમ્યા (f. 60*a*).

(*f*) પશ્ચાત for પછી (f. 328*a*).

(*g*) જમણી પખા for જમણી બાજુએ (f. 329*a*).

(*h*) એ અનતર for એ દરમ્યાન (f. 329*a*).

(*i*) સરશા for સરખા (f. 330*a*).

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1 This word for જમણું, right, has more of a Marathi formation than Gujarati.

21 f. 310*a*

پرگرد یکم با بیست مقاب
اگر خواهی ثواب ونام داراب

22 f. 314*a*

دویم بابیست آی ای شاب [1]
که شد وندید ختم ازدست داراب

The MS. being the Vendidad Sadeh [2] which is recited with the Yasna and Visparad, directions for the ritual are generally mentioned wherever they are required. Directions in smaller matters, like those of the repetition of the recital of some passages here and there are given in Persian, *e.g.*, the instruction for the recital of Ashem and Ahunavar are given in Persian as "*do goftan*", or *sêh* or *deh*. The Persian is written in Avesta characters.

Some instructions in larger matters are given in Gujarati written in Nâgari alphabets, *e.g.*, for the recital of the particular day and month it is said, *e.g.*, રોજ વહમાન માહ વહમાન પઢિ.[3]

The MS. presents us some examples of the Gujarati of the Parsees of about 200 years ago. I give below a few examples of the comparatively larger instructions for the ritual which are Gujarati in Nâgari alphabets. In the second column, I give a few instructions as now given in modern Gujarati, and found in the "Yazashna ba Nirang" by the late Ervad Tehmuras Dinshaw Anklesaria.

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1 "*Shâb, a young man (especially from twenty-four to forty)*" Steingass. The meaning of the couplet is: "O young man! Come (*ây*); it is now 22nd (chapter). The Vendid (contraction of Vendidad) is now finished."

2 ساده means simple. As the recital of the Vendidad in this case is not simple, but mixed up with the chapter of the Yasna and Visparad, the adjective seems to be rather inappropriate But, what is meant seem to be that it is free from the incumbrance of the Pahlavi commentary or we may take the word '*sadeh*' here, in the sense of "smooth", because in such a MS. the various chapters are so arranged as to present a smooth recital for the worshipper.

3 To recite *roz vahmân, mâh vahmân. Vahmân* is P. بهمان, *bahmân*, "some one, a certain person, anything unknown".

5	f. 108	بکن پرگرد پنجم را تو داراب شروع از صدق دل واز روی شاداب
6	f. 121*b*	نوشته گر ششم پرگرد داراب حسود و دشمنان گردند بی آب
7	f. 140*a*	بیا داراب در پرگرد هفتم خطی بنویس روشن همچو انجم
8	f. 156*a*	ایا داراب شو زود ار نیازست که این پرگرد هشتم بس درازست
9	f. 194*b*	نهم پرگرد را چون درگشای بداراب آفرین از جان نمای
10	f. 209*a*	دهم پرگرد باشد بیک خوشتر نویسش زود ای داراب بهتر
11	f. 224*b*	دهم با یک چو پرگرد بخوانی بداراب آفرین از دل رسانی
12	f. 229*a*	دهم با دو بود پرگرد خوشتر بهار داراب بنویسد معنبر
13	f. 242*a*	1 بثالث عشر پرگرد ار شتابی ز نام کاتبش داراب یابی
14	f. 253*b*	اگر پرگرد رابع عشر دانی تو ای داراب خوش آواز خوانی
15	f. 261*b*	ایا داراب خامس عشر پرگرد بخوان و هم نویس از سهو برگرد [2]
16	f. 270*a*	بود پرگرد [3] سادس عشر چون گل تو ای داراب خوانش همچو بلبل
17	f. 276*b*	بود پرگرد سابع عشر روشن تو ای داراب خط کن همچو گلشن
18	f. 278*b*	بود پرگرد ثامن عشر چون در اگر داراب بنویسد خط پر
19	f. 294*a*	چه خوش لفظ است تاسع عشر پرگرد بخوان داراب ار هستی جوانمرد
20	f. 305	رقم کردی اگر پرگرد تا بیست پس این اندیشه ات داراب از چیست 4

1 Three and ten, *i.e.*, thirteen

2 Free (*bar-gard*, lit., turned away) from fault.

3 *Arab*, sixth. 6+10 =16

4 *i.e.*, When you have written so much as 20 *pargards*, there is no room for any anxiety ; you will soon finish the whole

of the Trustees of the Fire-Temple.[1]

It is a well-bound beautiful MS., excellently written with a bold hand on pretty good paper. It has 353 folios with 15 lines to a page. The folios are numbered in Gujarati. It begins with the following invocation in Pahlavi and Persian :

Pahlavi :— Pavan sham-i Shnâyasna-i Dâtâr Auharmazd rayomand gadman-homand va avârik yazdân va Amhospandân pavan khûp marvâk.

i.e., With the name of Dadar Oharmazd who is worthy of praise[2] and who is brilliant and glorious and (with the names of) other Yazatas and Ameshâspands, with good omen.[3]

Persian Invocation :—

بنام کردکار دین و دنیا   رقم سازم یکی دفتر زوستا
که دستوران بخوانند این خط من   دعا گویند بر داراب پالهن

Then each chapter of the Vendidad begins with a couplet in Persian, wherein Darab gives his own name. I give below the 22 couplets at the head of the 22 chapters :

Pargard

1 f. 69*b*
نوای داراب از بهشت سرافراز
در پرگرد اول را بکن باز

2 f. 73*b*
دوم پرگرد داراب ابتدا کن
سرخامه بنام یک خدا کن

3 f. 83*a*
سیم پرگرد ای داراب بنویس
که گردد سرنگون شیطان ابلیس

4 f. 90*b*
رقم داراب کن پرگرد رابع
که گردد مهر دین پاک ساطع[4]

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1 We find the following note of presentation on f. 296*b* :
એ પોથી બનાજીની દરેહમેહેર મધે કમતરીન બેહેદીન મનચેરજી ગુ. ધનજીભાઈ સોરાબજી રેડીમનીએ પોતાને પઈશે વેચાતી લઈને પોતાના બાપ ધનજીભાઈના રવાનના સવાબના કીજે ધરમખાતે મુકેલી છે. એ ઉપર જે કોઈ દાવો કરે તે રદ બાતલછે.
The note of presentation is written at the commencement of every *pargard*, and every page of the MS. is marked with the initials of the donor.

2 Or praiseworthy Dâdâr Hormazd.

3 P. مروا, good omen.

4 *Sât'a*, bright.

4 تندرستی بنام نامی فیض بخش فیض ساقی جناب مستطاب
هرمزجی بیهیکاجی سیتهه زاده عمر از بر خوردار کامگار خورشیدجی
دورابجی
(f. 95)

5 این قصیده در مدح هورمزجی بهیکاجی نیک نام نیک سرانجام
غریب پرور داد گستر از اخلاص گزین صادق یقین منشی سید محمود
اورنگ‌آبادی
(f. 104)

These five pieces cannot be called *monâjâts* in the strict sense of the word. The first three form a kind of prayers for Framjee Cowasji, a well known Parsee leader of the last century (A.C. 1767-1851) and his daughter. It seems, that they were composed by a Dastur for them. The parties themselves can recite these prayers. Pirojbai was the daughter of the above Framjee Cowasji and the wife of Ardeshir Cowasji Dadyseth. The fourth is the composition of Khurshedji Dorabjee who mentions his own name Dorabji, six lines above the end. The fifth, as its heading itself says, was a laudatory poem composed by a Mahomedan Munshi named Sayed Mahomed Aurangâbâdi for Hormasji Bhicaji (surnamed Chinai 1768-1842) who was a known merchant of Bombay.

We find the following note on the last but one folio :—

این کتاب مناجات برای خورشیدجی دوارابجی هرمزجی دارابجی
نوشته شده بدست منشی محمود حسنی بپای خاطر برخوردار مذکور
عمرها دولت مزید باد

A Few MSS. written by Dastur Darab as a Scribe.

I will now describe here some of the MSS. written by Dastur Darab as a scribe.

(1) Darab's MSS. of the Vendidad. (*a*) The Vendidad at the Banajee Fire-Temple.

A thorough examination of one of the MSS. of Darab Pahlan, written by himself, will be found interesting. For this purpose, I will examine here the MS. of the Limjee Banajee Fire-Temple, kindly lent to me by Mr. Sorabjee Nanabhoy Banajee, one

(*b*) The second MS. is a collection in Gujarati characters of the *monâjâts* of several writers. It has no heading and no colophon. It contains one *monâjât* of Sher Mard Malik-shah, one of Zarthusht Behram, two of Darab Pahlan, and two of Dastur Burjor Kamdin. There are six others without the names of authors. They are headed :

(*a*) મનાજાત શાહ વાજાવંદની છે, ઓશૌદરની બી છે (f. 43)
(*b*) મનાજાત ગોનાહ દફે થવાનો લખીછે. ખોદાતાલાની (f. 46)
(*c*) એ મનાજાત બેહરામ ઇજદની લખીછે. તે લખીછે (f. 51)
(*d*) એ મનાજાત હજરત બારે તાલાની બીજી લખીછે (f. 54)
(*e*) એ મનાજાત વરશાતની લખીછે. વરશાતની દોઆની છે. (f. 56)
(*f*) એ મનાજાત કેખસરો પાદશાહે રૂસતમ ઉપર દુઆ કીધી છે તે પેહલવીમાથી જોઇને લખી

The heading of the last *monâjât* says, that it contains blessings by king Kaikhosru on Rustam and is taken from the Pahlavi. But, on looking into it, we find quite the converse. It is Rustam who blesses his king Kaikhosru in the names of the 30 angels who preside over the 30 days of the month. The MS. seems to have been written more than a hundred years ago.

The third MS. is in Persian.[1] It is a small size MS. of 111 folios. It contains in all 25 *monâjâts*, among which Darab Pahlan's two *monâjâts* are on ff. 39 and 48. It contains 3 *monâjâts* of Darab Hormazdyâr, 2 of Zarthosht Behram, 1 of Jamasp Asa, 1 of Mulla Nazami, 1 of Shaikh Sadi Shirazi, 6 of Mulla Feroze, and 3 are anonymous, *i.e.*, not connected with any name. There are also the following five which draw our special attention. They are headed :

1 مناجات بنام نامي فرامجي كاوسجي (f. 77)
2 مناجات تندرستي پيروز بازو وحشر نيک اختر
برای نيک نام والد حقيقي فرامجي كاوسجي (f. 85)
3 مبارک باد جشن نوروز جهان افروز فرامجي كاوسجي نيک نام نيک
سرانجام (f. 92)

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1 I am indebted to Mr. Meherjibhai N. Kutar for the loan of all these three MSS.

5. Barjo Kâmdin.
6. *Dârâb Pâhlan.*
7. Jâmâsp Âsâ.
8. Shâpurji Mâneckji Sanjâna.
9. Mullâ Feroze.
10. Minocher Edalji Jâmâspâsâ.
11. Jamshedji Jamâspji.
12. Erachji Sohrâbji Meherji Rânâ.[1]

The latest attempt of this kind is that of Mr. Meherjibhai Nusservanji Kuka, M.A., who has composed and published three such *monâjât* prayers in his નિયાઆશે અહુરમઝદ.[2] Some of these *monâjâts* are given at the end of the present large volumes (તમામ ખોરદેહ અવસ્તા) of Parsee prayer books. We find that Dastur Darab Pahlan had written three such *monâjâts.*[3] I have seen three MSS. containing these.

(*a*) In one, the *monâjât* after the usual invocation of Panâm-i Dâdâr, is headed thus in Gujarati language written in Avesta characters :



i.e., મોનાજાત દારાબ પહલનની લખીશે.

It contains in Avesta characters the *monâjât* " Khodâyâ kun doâ-i marâ qabûl ". The MS. is written by Ervad Manock Rustam Faram Nosherwan in *samvat* 1839 (1782 A.C.) The colophon of this MS. runs thus in Gujarati :

લખીતંગ એ. માણેક એ. રુસતમ એ. ફરામ એ. નુશેરવાન નશાલે સંજાણાં શ્રી આતશબેહરામના ખેદમતગાર શંવત ૧૮૩૯નાં

1 For the *monâjâts* of these composers, written in Gujarati characters, *vide* તમામ અવસ્તા (1871, Vol. I, pp. 771-810) by Dadabhai Kavasji.

2 This book contains besides his own three *monâjâts*, five of Nizami, two of Sadi, one of Sanai, and two of Dastur Mulla Feroze of Bombay. They all are given in Gujarati characters with translation in Gujarati (1914 A.C.)

3 *Vide* the above mentioned તમામ અવસ્તા of Dadabhai Kavasji, pp. 793, 798, 822. The Descriptive Catalogue of all MSS. in the Naosari Meherji Rana Library by Mr. B. N. Dhabhar (1923, p. 71) refers to a copy of one of Darab's *monâjâts* in Avesta characters in the Library (No. 39) and two *monâjâts* with Gujarati translation (p. 143).

ing of Yazashna, which was not sufficiently known before that time, in such an excellent way, that the whole assembly which heard him became thankful (*shâkir*). Then, at the happy suggestion (*yamn*) of the father (Kâus), Darab finished these beautiful (*nagz*, نغز) words (p. 58, l. 6).

In the last part of the account, Darab is rather abrupt, and so, not clear ; but what he seems to mean is, that Kâus suggested to him to write a treatise on the religious subjects talked about in the company, and especially the subjects referred to and recited by Jamshed. He gives the date of his finishing the treatise as *roz* Khordad, *mah* Shehrivar, 1059 A.Y. (1690 A.C.) and says that he named the work as Kholâseh-i Din.

3 Dastur Darab Pahlan's *Monâjâts*.

The word *monâjât* (مناجات) means " a silent and fervent prayer, inward converse with God ". It comes from *naji*, نجي, meaning " communicating a secret ". It is a prayer in which the person praying holds, as it were, a converse with his God and pours forth his own inward personal feelings of devotion and expression of humility. In this, it differs from the formal prayers. Some known Persian poets like Nizami, Sadi and others have composed prayers of this kind.[1] Among the later Zoroastrian composers of such prayers in Persian, the names of Sher Mard Malik Shah and Zarthost Behram are known to Parsee scholars. Their examples were followed in India, by some of the Dasturs of the last and of the preceding century. Some are anonymous. I give below a list of some known authors of such *monâjâts* :

1 Sher-Mard Malik-shah.

2. Zarthust Behrâm.

3. Mullâ Rustam Asfandyâr.[2]

4. Darab Hormazdyâr.

1 *Vide* Mr. Meherjibhai N. Kuka's " Niyâyash-i Ahurmazd " in Gujarati characters (નિયાઅશે અહુર મજદ, 1914) for some of these *monâjâts*.

2 These first three writers all belonged to Persia.

3. Mulla Feroz Library (*vide* the Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. in the Mulla Feroz Library by Ervad B. N. Dhabhar, VII, p. XX, No. 1). It contains Virâf-nâmeh, Farziât-nâmeh and Kholâseh-i Din. The MS. was written by Mobad Hormazd *bin* Burjor. The dates of the completion of the three treatises are 1201 A.Y. (1831 A.C.), 1199 A.Y. (1829 A.C.), and 1201 A.Y. (1831 A.C.).
4. The private Library of Ervad Meherjibhai Nowroji Kutar. In rendering my version, I have taken, here and there, the help of this copy, naming it MNK. It was written by the owner himself, on *roz* Ram, *mah* Deh, year 1261.

The writer of the MS., tells me in his letter, dated 6th December 1923, that he had copied it from an old MS. written by Ervad Jamshedji Manockji Unvala [1] of Surat, who had in his turn, copied it from an old MS. in the Library of Dastur Khurshedji Burjorji Darab Pahlan.

What led Darab to write Kholaseh-i Din.

In his Kholâseh-i Din, in what can be called his autobiographical chapter (chapter headed رویها د داراب, p. 56), he thus speaks of what led him to write the Kholâseh-i Din : Destiny at the hand of God once took him to Surat where he stayed as the guest of Kâus Bahman [2] (p. 57, l. 31), who was a known charitably disposed person, much esteemed by the people of Surat, and who, himself having been descended from Mobads, always welcomed religiously-inclined persons. One day, when Kâus was sitting in the company of his children and friends, conversation turned upon religion and upon literary matters about prose and poetry. Jamshed, the son of Kâus, who was in the company and who knew well Zend and Persian, gave out the mean-

1 I think this is the second MS referred to above.

2 We find this name as that of a leading priest in a letter written on behalf of the Surat Anjuman, dated 9th November 1683 A.C. (*Parsee Prakash*, I, p. 845).

Some inadvertent mistakes of the copyist have been corrected from a MS. of the Naosari Dastur Meherji Rana Library. The following is the list of the mistakes so corrected :

Page	Line	Meherji Rana MS.	Mulla Feroz MS.
52	15	باد ا او	باد ا ور
55	9	جهکردوراز	جهکرد راز
58	24	ازدین‌سه	ازین
58	31	تومد ا فدیچه	نام ا فدیچه
58	36	قدرشه و د سمت	قدر شه اوسمت
59	26	د و عا اهم	تو ما ام
60	19	که هرگون	که هر کو
60	28	تا تود انی	تا توانی
60	34	باد که د تم	باد نم گوگر
61	15	ولا کش کس	ولا کس
61	30	پیوست	بدوشت
65	22	کنده جادنگوی	کمجادنگوی
67	9	زان‌مود	رامود
68	16	کوه باخ	کوه بغ
68	21	مهام	امل
71	16	بدا راب	ای داب

p. 58, l. 19, اوی انجام which is the correct reading has been substituted from another MS. of the Kholâseh-i Din of the Mulla Feroz Library for چوآب انجام of the MS. followed for our text and of the Meherji Rana MS.

Other MSS. of the Kholaseh-i Din.

I give below a list of a few known MSS. of the Kholâseh-i Din, other than those named above :—

1. Meherji Rana Library. No. 200 of Persian MSS. Folios 13. Thirteen lines to a page. It bears no colophon.
2. Ervad Manockji Rustomji Unvala's Library. It also contains a *mondjat* by Dastur Darab Pahlan. It was written by Ervad Jamshed Manock Rustam, the maternal grandfather of the owner. Completed on *roz* Rashna, *mah* Amerdad, 1206 A.Y.

Here we have an explanation of the meanings of the names by a learned Dastur who lived about 300 years ago. We wish he had written his subject in simple prose, because, in the case of several names, his rendering of the meanings of the names is obscured by his verbosity in verse.

(2) The next subject of importance is that headed as the "Ravidâd-i Darab Pahlan" which contains some autobiographical references to the author's life.

Our Text based on a Mulla Feroze Library MS.

The text of the Kholâseh-i Din in this volume is based mainly on a copy of the treatise contained, with some other subjects, in a volume in the Mulla Feroze Library. This MS. is No. VIII 8 of the Catalogue of the Library of Prof. Rehatzek (p. 181). It is headed قصه اخبه جادو و گوشت پریان با ۲۵ نسخه دیگر
The volume contains 25 subjects wherein our treatise is the 6th after the following subjects :

1. Âkbar Jâdu and Gosht Fryân.

2. Mâr-nâmeh.[1] A colophon at the end of this says, that it was written for Behdin Hakim Hormasji, son of Hakim Edalji, son of Hakim Jamasp, in 1163 A.Y.

3. Jamasp-nâmeh.[2]

4. Another Jamasp-nâmeh or Jamaspi.

5. Gazasht-i Abâlish. A colophon at the end says that it was written for the above Hakim Hormasji in 1166 A.Y.

Then follows the Kholâseh-i Din. This subject has 31 folios. It was written by Mobad Shapur Manock Behram Sanjana for Hakim Hormasji Edalji and completed on *roz* Din, *mah* Amerdad, 1166 A.Y. This is followed by 19 other subjects.

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1 For the Mâr-nâmeh, *vide* my paper, "The Persian Mâr-nâmeh" (Journal of the Anthropological Society of Bombay, Vol. III, No. 1, pp. 35-41 *Vide* my Anthropological Papers, Part I, pp. 34-42).

2 *Vide* my "Jamaspi".

time a student of the Sir Jamsetjee Jeejeebhoy Zarthoshti Madressa in Bombay.

2. A MS. in the private Library of the late Ervad Manockjee Rustamjee Unwala. Folios 72. Eleven lines to a page. The Farziât-nâmeh proper finished on *roz* Behram, month Meher. The year is not given. The Roz-nâmeh follows it. The MS. is written by a Mahomedan, Shaikh Sadr-ud-din, son of Shaikh Munavar-ud-din of the *paragna* of Chorasi.[1]

3. The private Library of the late Dastur Kekobad Rustamjee Meherji Rana of Naosari. No. 13, (pp. 48-49 of the Manuscript Report of some Public and Private Parsee Libraries by Ervad Nusserwanjee Burjorjee Desai, p. 44, No. 145).

4. The same Library (*vide ibid.*, No. 25, pp. 75-76).

5. Mulla Feroze Library (*vide* the Supplementary Catalogue by Ervad Dhabhar, VIII, p XX, No. 1). It is one of the three treatises contained in the volume and was written in 1199 A.Y. (1829 A.C.) by Mobad Hormaz *bin* Burjor.

2—THE KHOLÂSEH-I DIN.

What is the Kholaseh-i Din.

The Kholâseh-i Din (Explanation of Religion) is a compendium of several religious subjects, the like of which we find in the Rivâyats. This treatise is not held in that esteem as the Farziât-nâmeh which is often referred to by later writers. The first part of it is a kind of Persian Bundehesh. There are two subjects or chapters which are of some importance :

(1) The one is that on the hundred names of God. In some other writings the number of the names is given as one hundred and one. The names are variously written by different authors and writers and variously explained.

1 This *paragna* is also referred to in the above MS. written by the layman Hirji Mehta.

TRANSLATION :—" The writer of this book (words), I, the servant of the good Mazdayasnân religion, Behdin (*i.e.*, layman) Hirji, son of Homoji Mehta, inhabitant of the town of Naosari. Written on the auspicious day, the brilliant Khorshed Yazad and the auspicious month, Aban Yazad, year 1139 from Emperor Yazdagard Shehryar. *Samvat* 1826, *Jaith sud parveh.* Written with the help of the unseen God. Farewell.[1] "

(d) Other MSS of Mahyar N. Kutar.

The second Manuscript MNK$_2$ is a neatly written manuscript of 147 pages of 11 couplets each. According to the colophon in verse at the end, the writer is the owner himself, who gives his geneology as follows: Mâhyâr-Naoruz-Ratan-Minochehr-Ratan-Manock-Dastur Pahlan-Faridun, of descent from Neryosang. It was written at Naosari on *roz* Khordad, *mah* Tir, year 1266 A.Y. (1897 A.C.)

(*e*) A third MS. of seven loose folios has been kindly given to me for inspection by Ervad Mahyarji N. Kutar as being the original in the handwriting of Dastur Darab Pahlan. The first folio is missing. The first of the 7 existing folios begins with the words دهقش شیرمال یکی بیم which begin the fifth couplet of the 2nd page of our text. These few loose folios seem to be perhaps the very first crude attempt of the author to versify his subject.

Other MSS of the Farziat-nameh

I give below a list of some of the subsequent MSS. of the Farziât-nâmeh, written by later scribes:

1. A MS. of the Naosari Dastur Meherji Rana Library. It is No. 210 of Persian Manuscripts, and has 72 unmarked folios. It has headings and the writer is not known. Mr. Bamanji N. Dhabhar, who has kindly inspected it carefully for me, thinks that it was perhaps written by the gentleman who presented it to the library, Dastur Rustamjee Kekobadjee Meherji Rana, who was for some

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1 *Wa's salam*, i.e., farewell, *adieu*, good-bye, " and there is an end of it." (Steingass).

TRANSLATION :—" This book of Farziât-nâmeh in (the matter of what is) lawful and unlawful in the good Mazdayasnân religion was finished from the literary composition of kind Dastur Saheb, Dastur of Dasturs, Dastur Darab, son of Palun, son of Faridun. Know,[1] that it was finished with pleasure and gladness with the help of the unseen God, on the auspicious day Bahman Amshâsfand, auspicious month Meher Yazad, on auspicious [2] Friday [3] of the year, month *zi'l-hijja*, *Hijjri* year 1182, *Samvat* 1823,[4] *Chaitar Sûd* tenth, auspicious year 1138 of Emperor Yazdagard, the king of the land of Iran, at the good and fortunate time of noon.[5] The writer of this book is the most humble, the dust of God, Behdin Hirji, son of Homji Mehta, son of Behramjee, son of Bhaijee Sâkar (Sâgar), inhabitant of the town of Naosari, *sarkâr* of Surat, annexed to the *subah* of Ahmedabad, the district in the territory of the Raja of Agra, province of Chaurasi. Written in the Pochi Street. Written by his own pen.

" I desire blessings from him who reads this, because I am a sinful humble person. I have written this for (my) remembrance on this condition that you remember me. The writing will (continue to) remain, as black over white,[6] (but) the writer has no (certain) hope (to live) till to-morrow."

The second colophon at the end, written in somewhat cross lines, runs thus :—

کاتب الحروف من بندهٔ دین وه مازدیسنان بهدین هیرجی والد هومجی مهتم
متوطن قصبه نوساری در روز مبارک خره مند خور رشید ایزد و ماه مبارک آبان ایزد
سنه ۱۱۳۹ از شهنشاه یزدجرد شهریار سنوت ۱۸۲۶ چیتر سد پروه بعون
یزد تعالی تحریر یافت و السلام

1 Or taking the other reading, " This (book) which was finished, etc."

2 I am doubtful about my reading *mubarak*.

3 The word is written with a *pesh* as زهره *zuhra*, which is a name of Venus. So the day of *Zuhra*, *i.e.*, Venus, may mean Friday I am doubtful of my reading.

4 1768 A.C.

5 Lit., two watches. *Cf.* Hindustani दुपेर, Gujarati બપોર (બેપોર).

6 *i.e.*, with black ink on white paper.

author, referred to above, also does not give the Roz-nâmeh.[1]

I give below the two colophons, and, in an appendix, some particulars about the writer and some members of his well-known family, as it is very rare to find a layman writing a religious manuscript :

تمت تمام شد این کتاب فرضیات نامه در شایست و ناشایست دین وه مزد
یسنان از تصنیف دستور صاحب مهربان دستوران دستور داراب بن پالن
ابن فریدون 2 دانکه بشادی و رامشنی اندر روز مبارک بهمن امشاسفند و ماه
3 همایون مهر ایزد بروز زهره مبارک سالیه شهر 4 ذی‌الحجه سنه ۱۱۸۲ هجری
سنوت ۱۸۲۳ چیتر سد دسمی سنه ۱۱۳۸ مبارک از شهنشاه یزدجردی
شاه ایران زمین بوقت دو پهر بالخیر و ظفر اتمام یافت 5 بعون ایزد تعالی
کاتب الحروف 6 اضعف ترین من 7 غبار الاه بهدین پدرجی ولد رستمجی مهتا ابن
بهرامجی ابن بهایجی ناگر متوطن قصبه نوساری سرکار سورت 8 مضاف بصوبه
احمداباد 9 لاکه در موضع 10 دراجه عاگره پرگنه چوراسی تحریر یافت پچه معلم
خود قلمی نموده شد

هر که خواند دعا طمع دارم   زانکه من بنده گنهگارم
نوشتم من برای یادگاری   بشرط انکه تو مارا یاد داری
نوشته بماند سیه بر سفید   نویسنده را نیست فردا امید

---

1 Between the two portions of this Mehta MS. there is a writing in Gujarati with the following line in Persian at the top :

پدام و کستیش اول به بندند   سروش از پیش او هرگز نجنبد

i.e., "Sarosh will never move away from him who first puts on *panâm* (*paitidâna* or *padân*) and *kusti*".

The Gujarati writing consists of 8 lines, each divided into two parts. It seems to be an intricate puzzle for one to solve.

2 I am a little doubtful about the reading of this word. It may be read as "în kê" or as "ân kê".

3 Auspicious, fortunate.

4 *Zi'l-hijja*, name of the last Arabian month.

5 عون *'aun*, aid, assistance.

6 *Azaf*, most weak or helpless. The word is an equivalent of *kamtarin*.

7 The word seems to be غبار الاه, *i.e.*, dust (*ghabâr*) of God, corresponding to *khâk-sâr*.

8 *Muzâf*, annexed, added to.

9 Incorrectly written for علاقه *alaqa*, province, district.

10 *Mauza*, district.

into two parts, each ending with a colophon. So, there are two colophons.

Our text has in all 1513 couplets. The reason, why the number of couplets in this MS., in the first portion preceding the first colophon, falls short when compared with our text, is, that the scribe has omitted some parts from the preceding portion ending on folio 37*a* and has given them separately after that portion, ending them with a second colophon. The writer begins this second part with the following invocation :

ایزد [1] متعال دادار بیهمال و کار ساز بنده نواز رحیم و کریم مهربان دلکشا بی
مثل [2] هم بزور آفریننده عالمیان پیدا کننده [3]...............قادر پریچهر
زیور شکر دادار خرمند کنم [4] تفسیر از دین ریومند این کیفیات سی روزه از
تصنیف دستوران دستور دستور صاحب مهربان دستور پیر نور دارابجی واد پا ...جی
مرقوم نسل ازنریوسن [5]

After the introduction, there follow the following subjects :

(1) The account of the Roz-nâmeh (p. 39 of our text).

(2) The Three Diseases (p. 40 of our text) under the heading کیفیات دگر (*i.e.*, Other Subjects, l. 4, 3rd col, of folio 39).

(3) An account of the 30 days (p. 40, l. 23, to p. 46 of our text) under the heading تفصیلات سی روز (f. 39*b* top of 2nd col.)

At the end, follows the second colophon. The division of the Farziât-nâmeh in this MS. seems to be very proper, because the subjects treated in this second portion do not refer to one's duties (*farziât*) in the proper sense of the word. The original itself of the

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1 *Muta'âl*, high, exalted.

2 I am doubtful about the reading of this and the next two words as the writing is indistinct and the paper is a little worm-eaten here.

3 Not legible, a portion being worm-eaten.

4 *Tafsîr*, explaining

5 *i.e.*, Counting his descent from Neryosan(g).

one way.[1] The number of columns and the number of lines in each page vary. Somebody has counted the couplets of this MS. and has marked the number in Gujarati as 1318. But he has calculated the prose lines of the colophon at the end also as those of the couplets. So, correcting the mistake, the couplets of this MS. come to 1308. The text of the MS. is divided

1 The following short description of the arrangement of a few folios will give one an idea of the peculiar way in which it is written. In the beginning, the MS. has breadthwise three lines on each page and the arrangement of the lines varies. On the first page, the lines in the first two columns from the right form a couplet. Then, when they end at the bottom, the subject continues in the third column on the *left*. The couplets run in the form of one line below another. Then on the next, *i.e.*, the second page, the order is reversed. The lines in the first two columns from the *left* form couplets. When they end at the bottom, the next couplets are written in one column on the right. Then on the third page, the running order is like that of the first page. In other words, the arrangement of the couplets on each side of the folio varies alternately. The single line couplets are written a little crosswise. Then from the 10th folio, the arrangement again varies. The lines in all the three columns are written a little crosswise. The two lines of the couplets run one under another in the first column Then two couplets run vertically between this first column of couplets on the right and the middle column. Then the two lines of the couplets run, one under another, in the second or middle column. Then again, two couplets run vertically between the second or middle column and the third column on the left. Then, in the third column, the lines of the couplets run one under another. The same arrangement continues on the other side of the folio (f. 10), but with this difference that there are no vertically written couplets between the second (middle) and the third (on the left) column. This arrangement continues upto folio 13. On folio 14, the arrangement again varies. There we have only two columns. In place of the third (on the left), we have vertically written couplets. Again, these vertical couplets also are not in the same order. The first couplet so written (on the right) has its lines written one by the side of another. Then the next couplet has its line one under another. Then the next two couplets are similarly written one under another. Then the arrangement of folio 14*b* is similar to that of 13*b*. Then that of 15*a* is again similar to that of 10*a*; that of 15*b* is like that of 14*b*. Then that of 16*a* to 18*a* is like that of 15*a*. That of 19*a* is again altogether different. Then the couplets of the next pages upto f. 37*a* are arranged in one or another of the above order of lines The MS. seems to be a labyrinth in the arrangement of its lines and I have seen no MS. like it.

written. So, I think the author may have prepared, later on, a fair copy, perhaps, with some verbal alterations here and there, and Erachji's MS. may be a copy from that copy.

Two other MSS. consulted. (c) The MS. of Hirji Mehta of Naosari.

Though I have given no collations, I have often consulted two other MSS. which have been useful in solving occasional difficulties arising from miswritten words. I have referred to them in my footnotes. I name these two MSS., MNK_1 and MNK_2. The first MS. is about 155 years old, having been written in 1138 A.Y. (1769 A.C.) It was written by a Parsee layman Hirji Homeji Mehta of Naosari. The MS. begins with the following Invocation to God :[1]

بنام ایزد بخشاینده بخشایشگر مهربان دارنده دادار

This is followed by

این فرضیات نامه از تصنیف گروتمان مکانی دستور داراب بن پاهلن فریدون

The MS. seems to have been written hastily, in a way, which gives one a good deal of trouble to read it, because the arrangement of couplets varies often. The pages are not written systematically in

1 In the first seven couplets invoking the help of God, we find some differences from our text. For example, in the 2nd couplet, the first word is, instead of *rahîm* of our text, زهي which seems to have been miswritten for زهي, *zahi*, *i.e.*, "excellent". The MS. is written partly in the *shekasti* style. Attempts have been made to correct, here and there, the original writing, but not always for the better. For example, in the case of the above word, *rahîm*. At first, the word seems to have been written *rahîm*, but then an attempt is made to scratch it off with a knife and the word '*zahi*' is substituted. We see a similar attempt of correction in the second line of the 5th couplet of invocation. At first, we find the line written, as in our text where the last words are روي رش و نور but then, the first letter 'ر' is struck out and a word, something like چون is written, which does not seem to give any suitable sense. I find in the MS. a loose sheet of paper containing a list of corrections under two columns غلط and صحیح, *i.e.*, Correct and Incorrect. There are about 160 corrections.

colophon, in which he clearly says that " the book of Farziât-nâmeh is finished ".

تمت تمام شد این کتاب فرضیات نامه در شایست و نا شایست دین وه مزویسنان
از تصنیف دستور صاحب f. 37 etc.

So, we must conclude that the Roz-nâmeh, which follows this, does not form a part of the Farziât-nâmeh. Dastur Darab's own original MS. under examination does not give this Roz-nâmeh, though it does give, after the above chapter, two other subjects which follow, *viz.*, those of other advices (دیگر پند) and three great diseases (سه درد بزرگ, our pp. 39 and 40). It then ends the Farziât-nâmeh saying : تمام شد فرضیات نامه (p. 60). So we see, that our author himself intended to end his book at this subject. Later on, he seems to have written further subjects, but not as portions of the Farziât-nâmeh. The Farziât-nâmeh proper should end here. The Roz-nâmeh has no direct connection with the daily duties or life duties. The very name ending with *nâmeh* seems to show that the author intended it to be a separate book or treatise.[1] Thus the Roz-nâmeh must be taken as a separate work of Dastur Darab.

(*b*) Dastur Erachji's MS.

As to Dastur Erachji's copy, I think, that Dastur Erachji must have copied his MS. from an original of the author himself. The copy of which we have spoken above seems, as said above, to be the author's rough MS., especially because in its latter part, it has a number of additions of couplets on the margin. It is not difficult to read the text as written at first because it is written in a pretty fair hand. But the subsequent additions in the margin are not so carefully

1 In the case of this Roz-nâmeh, in the account of Roz Daepdin (11th couplet), the second hemistich in our text is taken from a copy of the Farziât-nâmeh in the Naosari Meherji Rana Library (No. 210 Persian MSS.) MNK. gives the line as (p. 142, l. 9) که داد مردمی این روز دادی. Dastur Erachji's MS gives it as که داد مردی تو این زوز دانم. These lines are not sufficiently intelligible. MNK. of the copyist Hirji Mehta of Naosari gives it as که داد مردمي این روز دادیم. Even the line, as given in our text, is not very clear, though more intelligble than others.

In the matter of the subject headed in our text as (p. 29, l. 16, Dastur Darab's own copy, p. 50)

در بابت اینکه آذرباد مارسپند فرزند خود زرتشت را فرهنگ گفت

we find 102 couplets missing. So, calculating at the usual 17 lines per page, 6 pages or 3 folios are missing. These are supplied in our text from the above copy of Dastur Erachji.

Then, in the matter, headed در بابت اینکه کسی بگذرد (our text p. 34, l. 10, Dastur Darab's MS., p. 56), the first 17 lines are given, and then about 144 lines are missing. So, calculating at the above rate of 17 lines per page, about 8 pages, *i.e.*, 4 folios, are missing. As 8 pages, at 17 lines per page, give 136 lines, the remaining 8 lines must have been written on the margin, as we often find them so written in the MS. So, these missing lines, about 144, also are taken from Dastur Erachji's copy. This MS., in the handwriting of Darab himself, finishes at the end of the subject headed (our text p. 40, l. 22) سه درد بزرگ انست .

The End proper of the Farziat-nameh.

It seems that the Farziât-nâmeh proper, as originally intended by the author, ended with the chapter on the Funeral ceremonies, headed as

در بابت آنکه کسی بگذرد ازین دنیا و پس او چه کار باید کرد

(pp. 34-39 of our text).

This appears from what he says at the end of the subject :

هرانچه من دیده ام در روایت　　درین دفتر در اوردم حکایت
تمامی کیفیات فرض مردم　　پراگنده که بد یکجا سپردم
بیاوردم درین دفتر تمامی　　شد آسان بدانایان نامی
شده ختم از فرضیات این حسابش　　کند افزون ازین باشد ثوابش
بران دانا و عاقل چونکه خواند　　انوشیروان با ین بنده رساند

These lines are mostly in the spirit of what we generally read at the end of such treatises in the form of a colophon. Again, the layman copyist, Hirji Mehta of Naosari, referred to later on, very properly ends his MS. with this subject and gives his

forgotten to keep blank spaces, and Dastur Erachji has very properly corrected that omission and given a fresh heading. For example, page 6 of our text begins a new subject, the previous couplet ending with the author's appeal to himself (p. 10, l. 14, of this MS.). The author has left no blank space for a fresh heading, but Dastur Erachji has corrected that omission. Perhaps, there may be somewhere another fair copy of the author himself, and therein, the above amendations have been made and have been then followed by other copyists.

Our author has divided, in his own MS., the subject of the *vazn* of Ahunavar (text p. 6, l. 4) into two parts, by putting in, the usual line of invocation بنام ایزد و داد گر. I do not understand, why he should have done that. Perhaps, he had written beforehand these lines about the *vazn* (weight) or the meritoriousness of Yazashna, Visparad, Vendidad, and incorporated them here, and while so incorporating them, he incorporated the invocation formula also, which suited in the separate composition but not here.

A number of couplets are here and there struck off and fresh attempts are made in the margin. On p. 56,[1] the last couplet runs: (*Vide* couplet 28 of p. 34 of our text.)

بنیت خوانده بی آنگه تا تمامی
اشم وهوی بگوید مرد نامی

Some folios after this page are missing. The catchword at the end of page 56 is ولی آنکس کر, as we find it in our printed text. But in this MS., the next page (p. 57 as marked by me) begins with بگاه نور طلوع پاک خورشید.

This is the 27th couplet on p. 38 of our printed text. So, several folios are missing from the MS. of this rough copy of our author. On comparing this rough MS. (p. 58), we find the omission of some couplets which seem to have been added in the next fair copy, followed by Dastur Erachji and other copyists.

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1 I have marked the numbers of pages in this MS. with pencil.

of 31 folios which are all loose, each folio leaf carrying 17 couplets. The author himself has, here and there, made many amendations, which we begin to see from the very first folio, bearing the first seven lines of the Invocation and Introduction. The sixth couplet therein bears two such amendations. The subjects bear no headings. The author seems to have intended to write the headings later on, and so space is left here and there for such headings. The headings thus omitted may have perhaps been given, later on, by the author in another fair copy, or possibly, they were given by later copyists. In the different MSS. they vary a little. In this volume, the headings are given, as found in a MS. of the Farziât-nâmeh, written by the late Dastur Erachjee Sohrabjee Meherjirana, which is now in the Meherji Rana Library.[1] Dastur Erachji has, at times, given headings where none were intended by the author. For example, the author has left no blank space for a heading in his MS. (p. 5, l. 5), but Dastur Erachji has given the heading (our text p 3 top), and has very properly separated the subject of the daily prayers from the preceding subject. Again, he has properly sub-divided this subject into sub-subjects, treating of the prayers for the five different *gâhs*, The author has separated only the subject of Ushahen *gâh* (p. 9, l. 3, of this MS.), by keeping a blank space for a heading. Wherever the author gives his name and appeals to himself as اي هاراب or as نور اي داراب or in some words like these, we must take it, that he intended to finish the particular subject there and intended to begin another one. But, in some places, he has

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Text and Translation, with Notes in Gujarati, of the Shâh-nâmeh of Firdousi. I am inclined to name these two learned brothers as the Parsee Warner Brothers. One of the two brothers, Ervad Framroz Kutar, has published a life of the first Sir Jamsetjee Jejeebhoy, Bart., in Persian verse. He has also written in Persian a Pand-nâmeh, a *monâjât*, and a poem in honour of the late Mr. Dadabhoy Nowrojee.

1 Dastur Erachji has made another copy from his MS. under consideration and has placed it in the Mulla Feroze Library at Bombay. *Vide* its Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. by Ervad B. N. Dhabhar (1917), pp. 12-14

Some of the subjects referred to in the book are treated in the Persian Sad-dar.

The work presents, as it were, a picture of the daily life, and of the whole life from birth to death, of an orthodox Parsee. Whatever view may be taken of the number of rituals and ceremonials, one sees at the bottom, a high uplifting moral tone. The very fact of embodying a number of moral precepts from old moralists like Abarbad Marespand shows this. Religion was not thought to be the work of any particular month, day or hour, but of the whole life. So, the object of the treatise is, as said by the author himself in the beginning, (*a*) to collect in one treatise an account of all the duties which a Behdin, a follower of the good Mazdayasnân religion, has to perform from birth to death and (*b*) to give some practical advice and admonitions, as given by some Dasturs of ancient Persia. The subject-matter is not to be looked at from the point of view of the present century, but from that of the preceding centuries. As I have said elsewhere, one sees in some of the matters relating to the social and religious life of the Parsees of the last and preceding centuries, some reflex of the social and religious life of a Christian of Mediæval England of the 15th century. That the book was held to be a religious book of importance, is shown by the fact, that a text of it was published, as we will see later on, as a part of the Book of Prayers, published in Persian characters. As the catechism of Christianity, being held to be a very important composition, is published with some editions of the Bible or Prayer-book, so this book seems to have been similarly treated by the Irani Mobads who published the Khordeh-Avesta in Persian.

I will describe here some of the old MS. of the Farziât-nameh:

(*a*) A rough MS. of the Author on which our text is based.

The text of the Farziât-nâmeh in this volume is based on a MS. written by Dastur Darab Pahlan himself. It belongs to Ervad Meherjibhai Nowrojee Kutar,[1] the learned high-priest of Manockjee Seth's Agiary of Bombay. The MS. consists

1 Mr Meherjibhai Kutar has, with his brother Ervad Framroz Nowrojee Kutar of the late Mr. Nusserwanji Tata's Agiary at Bandra, given us a complete

Events.	Dates.
Dastur Darab Pahlan's name put first as an addressee in a similar letter of amicable settlement by the Sanjana priests (*Parsee Prakash*, I, p. 29) ...	29th May 1732
Date of Darab Pahlan's MS. Vendidad at Paris	1735 A.C.
Date of Darab's death (*roz* 23, *mah* 11)	The end of 1735 or some subsequent year.

I will now say a few words, at first (*a*) on Darab's own original writings and then (*b*) on some of the MS. copies written by him as a scribe.

DARAB'S ORIGINAL WORKS.

1—THE FARZIÂT-NÂMEH.

What is the Farziat-nameh.

The Farziât-nâmeh of Dastur Darab Pahlan is, as the name itself signifies, a work describing the duties (*farziât*) of a Zoroastrian from a religious point of view. Almost all the customs, manners and beliefs referred to herein, were followed by an orthodox Parsee, especially by one of the priestly class, upto the middle of the last century. Even now, if not in Bombay itself, in the mofussil Parsee centres like Udwara, Naosari, Surat and Broach, many of the customs and manners are still observed. In this matter, the Farziât-nâmeh itself is a kind of an Indian Rivâyat. Our author himself refers to older Rivâyats. For example, in his account of the Ahunavars he says :

بخط پهلوی یکی نسخه بود چه نسخه بلکه طرفه تحفه بود
در آن نسخه ز دین هر حکایت بسی افزون بد از دیگر روایت [1]

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1 *Vide* p 62, ll. 9-10, of the Text

tion of the Atash Behram at Naosari in 1765. He died on 22nd October 1770.

A few dates relating to Dastur Darab Pahlan and his ancestors and descendants.

Events.	Dates.
Birth of Darab Pahlan's father Pahlan Faredun	1642
Birth of Dastur Darab	1668 (about)
Darab's father Pahlan addressed as a leader in Rustam Aspandyar's Rivâyet	1670
His father Pahlan, signatory as a leader in a communal document relating to Panthaks ...	1672
Darab's MS. of Diván-i Qâmûs ...	1684
Death of Darab's grandfather (Faridun)	1687
Darab's visit to Surat ...	1689 or 1690
Darab finishes his Kholâseh-i Din ...	1690 (*roz* 6, *mah* 6, 1059 A.Y.)
Darab's MS. of Sad-dar ...	1691
Darab's MS. of Sarosh Hâdokht ...	1693
Darab's MS. Vendidad of Banaji's Fire-Temple	1694 (*roz* 1, *mah* 1063)
Darab's MS. Vendidad of Framroz Kutar	1704 (*roz* 2, *mah* 11, 1073 A.Y.)
Death of Darab's father Pahlan ...	1706
Darab writing his Mâeni-i Zend Avesta, Yasna Chaps. 9 and 10...	1707
Darab's MS. of Ardai Virâf-nâmeh ...	1716
Darab's MS. of Inshâ-i Abul Fazl ...	1721
Darab's name standing first in a document of amicable settlement of a sacerdotal dispute from the Minocher Homji priests [1] ...	1732

1 *Parsee Prakash*, I, p. 28.

Descendants.

Dastur Darab left three sons, Kavas, Barjo and Behram. The following is the goneological tree of his and his brother's descendants :

Pahlan Faridun (*Navar* in *samvat* 1711, *i.e.*, 1655 A.C.)

- Darab
  - Kavas
    - Rustam
      - Faram
  - Dastur Barjo
  - Behram
- Minocher (*Navar* in *samvat* 1738, *i.e.*, 1682 A.C.)
- Manock (*Navar* in *samvat* 1739, *i.e.*, 1683 A.C.)
  - Jamasp
    - Behram
      - Manock
        - Shapur [1]
- Hormaz (*Navar* in 1749, *i.e.*, 1693 A.C.)

His son Dastur Barjo.

It seems that Dastur Barjo, the son of Dastur Darab Pahlan, also was a scribe. A Pahlavi Rivâyat, written by him, is referred to in a MS. in the Mulla Feroze Library (Ervad B. N. Dhabhar's Descriptive Catalogue, p. 34). The copyist speaks of Dastur Barjo as *munazzam nâmi* منظم نامی,[2] *i.e.*, illustrious in line (*nizâm*, descent). He is said to have taken an active part in the consecra-

1 This line of ascent from Shapur to Manock Pahlan Faridun, the brother of Darab Pahlan, is given from the pedigree given in the Persian colophon of an Avân Yasht, written by Shapur (Ervad Dhabhar's Descriptive Catalogue of Mulla Feroze Library, p. 48).

2 The person who has copied this MS. from that of Dastur Barjo gives his name and ancestry as follows: Herbad-zadeh Behram—Ardeshir—Noshirwân—Behram—Dastur Ardeshir—Dastur Mobad—Jivâ—Vikâ—Dastur Ardeshir (دستور منظم اردشیر)—Ostu (استا) Ram—Herbad Kahânân—Herbad Âdar—Herbad Nahâr—Herbad Sund—Herbad Sahiyâr—Herbad Mobad Hormazdiar—Herbad Ramyâr. The date is *roz* Sarosh, *mah* Adar, year 1119 (A.C. 1750). A Gujarati colophon in Nagari character follows. It says :—દસ્તુર બરજોર દસ્તુર દારાબ ફ્રાં નામી પાહલન ગુસાઈનાની જોઈને લખી છે. (Jarthoshti, Vol. II, No. 3, p. 230).

(b) The Banaji Fire-Temple MS. (c) A MS. belonging to Ervad Framroz Nowroji Kutar. (d) A MS. belonging to Mr. Kekobad Ruttanjee Daboo of Naosari.[1]

The Descriptive Catalogue of all Manuscripts in the First Dastur Meherji Rana Library, Naosari (1923), prepared by Mr. Bamanji N. Dhabhar, announces Dastur Darab as a writer of the following MSS. :—(2) Portions of Firdousi's Shah-nâmeh. (3) Persian Sad-dar. (4) Sarosh Hâdokht. (5) Divân-i Qâmûs. (6) Kaikhusru-nâmeh.[2] (6) Arda-Viraf Nâmeh of Zarthust Behram, completed on *roz* Din, *mah* Adar, 1085 (A.C. 1716). (7) An imperfect MS. of Inshâ1 -i Abul Fazl. The colophon gives the date of its completion as *roz* Hormazd, *mah* Shehrivar, 1090 (A.C. 1721).

Death.

He died on *roz* Daepdin, *mah* Bahman. As said above, while speaking of the year of his birth, he seems to have died in 1735 or one or two years after that.

Miss Menant, on the authority of the materials before her, thus speaks of this Dastur : "La personalité......du Darab Pahlan est très connue ; c'est un des notables de la classe sacerdotale de Nausari, fils du Dastour Pahlan Fredun, lui-meme savant Dastour. En 1726, l'Anjuman de Nausari, par un vote unanime, lui donna la seconde place dans toutes les reunions publiques, et ses heriteurs ont continué á l'occuper." Here, Miss Menant speaks of Darab as belonging to a famous priestly family, and of his father as having been unanimously given a second seat in the Anjuman

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1 I had seen this MS. about 4 years ago. Unfortunately, I have not been able to secure it from Naosari, to take notes for the present volume.

2 Ervad Meherjibhai Nowroji Kutar possesses with him Darab's MSS. of the Shah-nâmeh, relating to King Kaikhosru from the time of his birth to that of his retirement from the world.

The colophon in Avesta characters, written by Dastur Darab himself, gives the date as *roz* Hormazd, *mah* Amerdâd, year 1706 (1707 A.C.). This colophon is followed by a Gujarati colophon in Nagari characters, wherein Darab, speaking of himself as Ervad, says, that he had done the translation for Burjorji Chândâ. This Burjorji Chanda was a leading man of Broach, as seen from a document dated 20th August 1703 (*Parsee Prakash*, I, p. 845*n*).

(4) *Monajâts* (مناجات prayer) in Persian. We will speak of these writings at some length later on.

A Great Scribe.

Some of the learned Dasturs and Mobads of old times were scholars as well as scribes. Dastur Darab was one of that class.[1] Besides having written original works, as referred to above, he had written a number of copies of various writings. The following are known as written by him :

(1) Vendidad MSS. I have seen four MSS. of the Vendidad written by Darab[2] —

(*a*) The MS., referred to above as being in the Bibliothèque Nationale. I find from my note-book that I had the pleasure of seeing it during my stay at Paris in 1889.

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1 The late Ervad Manockji Rustomji Unwala, who was well-known as a collector of old MSS. and books, is reported to have said, that he saw, in various public and private libraries, about 30 MSS. of the Vendidad, written by Dastur Darab. Another scribe, Ervad Darab Framroz Pavri of Surat, is said to have written about 36.

2 The old extant MSS. of the Vendidad hitherto known are the following:— (1) L4. The London MS. referred to by Geldner, (Prolegomena, p. IX,) written by Meherwan Kaikhusru, at Cambay dated 692 A.Y. (1323 A.C.). (2) K_1. The Kopenhagen MS. referred to by Geldner (p. VI) (693 A.Y., 1324 A.C.) written by Meherwan Kaikhusru. (3) ML_3 The Manockji Hataria Library MS. referred to by Geldner (p. XI) (963 A Y., 1594 A.C). (4) MF_2. The Mulla Feroze Library MS. written by Khusru Anoshervân (Geldner, p. XI) (987 A Y. 1618, A.C.).

દારાબજી બેહેસ્ત મોકામી દસ્તુરજી પાહાલણજીને તાહાં પડતા હતાજ. તે ખુબી નાપાક શેતાન દેખી શખેાજ નહીં. તે પાખી ઉંઘો પડો, તેથી પુંજ અધાઇ નોશરવાનજી રૂસતમજી ગુજરા, બેહસ્તી થાઆ, સંવત ૧૭૭૧ ના રોજ ૨૩ દેપદીન માહ ૧૧ બેહમન, પછે ભાઈ માણેકજી ત્યા ભાઇ એદલજી નોશરવાનજી તાં ખેડમાંજ જાએજ નહિ. જેવું ખાતરમા આવુ તેવુ બોલે. નહાન પુજશ્રી તેહમુરજીનાં મોહો પર બોલા જે તમાંરા છોકરા તે ફારસી પડે તે આમને તે કોલી કરી રોલવાના. અમારે કાંઇ એ ખેડ દેશા દગીરીની દોલત જોહતી નથી. ખેડમાં કોઇ જાએ નહીં, ખરાબી પુરી થઇ. શેવક ખુરશેદ તાં ફારસી પડતા તે દસતુર શાહેબ દારાબ જીની મેહેરબાનીની ઘણી. તે દોઆથી ફારસીમાં વાંચવા લાગા, માએના સમજતા લાગા, લખતા લાગા. કતાબ ૧ નાહનું ફરામજ નામું ત્યા કતાબ મફેર અલ કલુબ[1] લખી. મશવદા કાગજ લખવાના લખતા માંડા. હેરબદ થવાને ઇજસને હાઆ ૨૫ પડા."

Again, from the way of great respect, in which a later copyist,[2] Hirji Mehta of Naosari, speaks of him, in his MS. of his Farziât-nâmeh, we find, that his name and learning were remembered by the people of Naosari long after him. His writings were, and even now are, quoted by later writers.

Dastur Darab's original writings are the following:

Original Writings.

(1) Farziât-nâmeh,

(2) Kholâseh-i-Din, including the Roz-nâmeh.

(3) A Persian version of the 9th and 10th chapters of the Yasna from their Pahlavi and Sanskrit renderings. A MS. in the Mulla Feroze Library gives the following as the heading of this version:

معنی ها و نیم یثربه داراب دستور پاان از پهلوی و سنسکرت بیرون آورده[3]
نیشکم است

1 Mr Sorabji Muncherjee Desai, in his letter, dated 5th June 1924, writes to me, that the MS., مفرح القلوب (lit. the exhilarating medicine of hearts) written by Desai Khorshedji on *roz* Gosh, *mah* Âbân 1104, is still with him. It seems to be a rendering of the Hitopadesha. 2 *Vide* below.

3 *Vide* the Collection of Colophons, prepared at the instance of the Trustees of the Parsee Panchayet, by Ervad Nasserwanji B. Desai. *Vide* the Jarthoshti, Vol. II, No. 1, p. 76.

Dastur Darab as a Leader and a Teacher.

It seems that Dastur Darab Pahlan began taking an active part in the religious matters of his community at Naosari from 1720. (*a*) In a letter, dated *roz* Hormazd, *mah* Amardàd, 1089 A.Y. (1720 A.C.) from the Dasturs of India to those of Persia, we find his name standing second in rank, next to the head Dastur of Naosari. Here he is spoken of as Ervad.[1] (*b*) In a letter, dated 3rd September 1721, written by the leading men of Naosari to those of Surat in the matter of *padân*, we find his name third, and mentioned as that of a Dastur.[2] (*c*) In a letter, dated 5th April 1732, addressed by the Minocheher Homji priests to the Bhagaria priests of Naosari, we find his name as that of a leading man.[3] (*d*) In a letter, dated 29th May 1732, by the Sanjana priests of Naosari to the Bhagaria priests, his name stands at the head as a Dastur.[4] It seems from the above dates and events, that he may have been given the second chair of Dastership occupied by his father at the time of his father's death in 1706. But the Dasturship may have been given him at some time between 1720 and 1721 A.C. Or, if we take it, that the title of Dastur also was given to him at the same time when he succeeded to the second chair on his father's death in 1706, we may explain the fact of his being named Ervad in the document of 1720 by saying, that he himself may have, out of modesty, signed his name as Ervad in the letter of questions to the Dasturs of Persia. In his MS. of the Persian version of the 9th and 10th chapters of the Yasna, written in 1707 A.C. also, he speaks of himself as Ervad[5] in or some time before 1721.

According to the History of the Desai Family of Naosari by Mr. Pallonji Barjorji Desai (p. 88), Desai Khurshedji, the famous leader of Naosari, was Dastur Darab Pahlan's pupil. Desai Khurshedji has thus taken a note of this in his autobiography :

"મોટા થાઆ, પડવા મુકા.[6] બામણ અંધારૂ સવજી પંડા ત્થા હેઆલ પંડા તાં હીંદી શીખા. પછી હેરબદી તથા ફારશી દસ્તુર શાહેબ શ્રી

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1 Descriptive Catalogue of the Naosari Meherji Rana Library by Mr. Bomanji N. Dhabhar (1923), pp. 17 and 38. 2 *Parsee Prakash*, I, 23

3 *Ibid.*, p. 28. 4 *Ibid.*, p. 29. 5 *Vide* below for this MS.

6 એટલે હીંદુઓના અંધારૂ બાહમન સવજીપંડા...આગલ ભણવા મુકા.

In the colophons of his other writings also, he speaks of Naosari as the place of his writing.

His Early Education.

Dastur Darab Pahlan's Kholâseh-i Din contains some autobiographical references to his education. We find these in the subject headed

رویداد داراب بن پالن کہ پدرش با شد (pp. 56—58.)

Therein, he speaks of his father, both as father and preceptor (*ham bâb va ham ustâd*, p. 57, l. 19). He says, he was given education of every kind (*har'alm*). According to the authority of communal records, he became *Nâvar*, *i.e.*, passed through the first initiatory ceremony of priesthood, on *roz* 3, *mah* 4, year 1048 A.Y. (1679 A.C.), *i.e.*, at the early age of about 11. He was always with his father and acted with him as a priest in the liturgical service of the temple (*yazash-gâh*, *ibid.* 27). Having acquired a taste of religious literature in the company of his father from boyhood, he cultivated it later on. For example, we learn from the above autobiographical account in the Kholâseh-i Din, that, when he once went to Surat and found himself in the company of learned persons, he took pleasure in their company.

The fact of his having written the Kholâseh-i Din in 1690 A.C., at the young age of about 22, shows that his early religious education must be sound. The MS. Vendidad first written by him as a scribe, so far as known hitherto, is that belonging to the Banaji Fire-Temple in Bombay. It is dated 1694 A.C. So, he wrote it at the early age of 26.

His Visit to Surat, a visit of inspiration.

It appears from his Kholáseh-i Din, that in, or before, 1690, he had paid a visit to Surat, where he was the guest of Kâus Bahman, a known priest of Surat. There, he had a literary company in which there was usually an interesting talk on religious matters. Jamshed, the son of his genial host, was somewhat versed in religious literature, and he, at times, read from the Avesta and gave his renderings from some parts of it. He and his father Kâus seem to have inspired Darab to write the Kholâseh-i Din.

The above assertion, that he must have died in 1734 A.C., because in documents of 1735 A.C., there is the signature of his son and not that of himself, is after all an inference, which can pretty safely be made in the absence of other evidence. But, it must not be held as a correct inference, in the presence of the above written evidence of the colophon in three languages, Persian, Pahlavi and Gujarati, showing that he was living in 1735 as he had himself written a MS. of the Vendidad in that year. So, we cannot but conclude, that Dastur Darab Pahlan died some time in the end of 1735 or in some subsequent year, but certainly not in 1734 A.C. In the matter of the above reference, one must remember, that there may have been some other reason for Dastur Darab not signing the communal documents. That may be his temporary illness; or, he may have, for some reason, retired from communal work, and so, may have asked his son to do the work.

Now, as the *Parsee Prakash* (*ibid.*) says, on the authority of Dastur Darab Pahlan's heirs, that he died at the age of 67, we take it, that he was born in (1735 minus 67) 1668 A.C. or in a subsequent year.

Birth-place.

Dastur Darab Pahlan was born at Naosari. In his Kholâseh-i Din, he speaks of Naosari as his native country (*watan gâh*) and birth-place (*mawtan*). He thus speaks affectionately of it (p. 57, l. 28):

چونوساری وطن گاهم بُبود است که جاي پاک وهم جاي سجود است
از این موطن گهی بیرون نرفتم نه زین شغلي دگر شغلي گرفتم

i.e., "Naosari has been my native place which is a holy place and also a place of worship.[1] I have never gone out of this birth-place, and I have never taken to any profession other than this (above said) profession."[2]

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1 This is an allusion to Naosari, being the seat of the Iran Shah Fire-Temple, at the time.

2 Like the Christian clergy of mediaeval England, the Parsee priests of India had, at times, besides their priestly profession, some other colateral profession like that of an agriculturist.

Date of Darab's Birth.

Dastur Darab Pahlan was born in or after 1668 A.C. The date of his death, as given by the *Parsee Prakash* (vol. I, p. 31), most probably on the authority of the information given to the author by the present heirs of the Dastur, is *roz* 23 Daepdin, *mah* 11 Bahman, year 1103 A.Y. (1st September 1734 A.C.). But, this date seems to be erroneous, because, there is in the Bibliothèque Nationale of Paris,[1] a Vendidad written by Dastur Darab Pâhlan, which, in its colophon, bears the date of writing as *roz* Goâd, *mah* Spendârmad, year 1104 A.Y. (1st October 1735 A.C). So, his death must have occurred not earlier than 1st October 1735. It may have occurred in the end of 1735 or in some subsequent year. What has led his present heirs to say, that his death occurred in 1734, seems to be this : They see his own signature in some important communal documents as a leader upto 1734, but in documents, subsequent to that year, they see the signature of his son Burjorjee as that of a leader. Ervad Meherjibhai Nowroji Kutar, one of the descendants of Dastur Darab's brother, in a communication with his letter, dated 2nd August 1922, thus puts the case before me :

" આ વિદ્વાન દસ્તુર દારાબ પાહલન ઇ.સ. ૧૭૩૪ નો રોજ ૨૩ માહ ૧૧ ને દીને બેહસ્તનશીન થયા હતા. પારશી પ્રકાશમાં આપેલું એવણનું મરણ બરાબર છે, કારણ કે સવંત ૧૭૯૦ માં થએલા એમના મરણ પછી ૧ મહીનો અને ૧૭ દીવસે, એટલે સવંત ૧૭૯૧ નો રોજ પાંચ માહ એકને દીને થયેલા એક લેખ ઉપર તેમજ એવણના મરણ બાદ ૨ મહીના અને ૧૮ દીવસે યાને સવંત ૧૭૯૧ માં માગસર સુદ ૫ રોજ ૬ માહ ૨ ને દીને થએલા એક લેખ ઉપર પહેલી સહી દ. જમશેદજી રૂસતમજીની અને બીજી સહી દ. બરજોરજી દારાબ પાહલનની છે. બંને દસ્તાવેજ ઓરીજીનલ છે, કંઇ નકલ નથી કે ભુલ થાએ. આ બીજા લેખો ઉપરથી એવણ સાહેબનો મરણ દીવસ જે ઉપર લખ્યો છે તે બરાબર છેજી."

1 *Vide* in Journal Asiatique of July-August 1911 and May-June 1913, an article by Miss Menant, entitled "Observations sur Deux Manuscrits Orientaux de la Bibliothèque Nationale". *Vide* Miss Menant's separate publication, Plates IV, V, VI, for facsimile photographs of the three colophons of the MS. *Vide* my article on the subject in the *Rast Goftar* of 25th January 1914.

the assembly of Parsee priests at Naosari (*Parsee Prakash*, I, p. 852). A later copyist of Darab Pahlan's writing speaks of Dastur Pahlan as نامی *nâmi*, *i.e.*, illustrious.

Dastur Darab Pahlan's MS., written by himself, and a Rivâyat help us to say, that Pahlan was given the title of Dastur and the privilege of having the second seat in the assembly of Anjuman in or before 1670 A.C. (*a*) The names in the colophon of a MS.[1] of Sad-dar written by him—Herbad Darab *bin* Dastur Pahlan *bin* Faridun—show that it was Darab's father Pahlan who was first designated a Dastur in his family by the Naosari Anjuman. His grandfather Faridun's name does not carry that designation. The *Parsee Prakash* (vol. I, p. 852) says that it was Dastur Pahlan who was allotted by the Anjuman the second seat in the order of seniority of leading priestly families. Now, as in this colophon written in 1060 A.Y. (1691 A.C.), Darab speaks of his father with the designation of a Dastur and his grandfather without that designation, we must take it that Pahlan was given the second seat and designated Dastur at some time before 1691 A.C. (*b*) Darab's Kholâseh-i Din helps us to carry the event of Pahlan's nomination to the second chair and the bestowal of the designation of Dasturship, a year earlier. This treatise, as said in the chapter entitled "Ravidâd-i Darab" in our text, and "Tafsil-i Kitâb" in MNK., gives the date of its writing as 1059 A.Y. (1690 A.C.) and speaks of Pahlan as Dastur. So, we must take it that the above event took place in or before 1690. (*c*) In the colophon of his MS. of the Divân-i Qâmûs written in 1684 A.C. (*vide* below) Darab speaks of himself as Dastur-zâdeh. So, his father Pahlan must have received the designation of Dastur in or before 1684. (*d*) Then, on looking for any other writing of an earlier date wherein Pahlan is spoken of as Dastur, we find, that in the Rivâyat, known as the Rivâyat of Rustam Asfandyâr, which is dated *roz* 23, *mah* 10, 1039 A.Y. (1670 A.C.), Pahlan is named as Dastur (*Parsee Prakash*, I, p. 16). So, we may infer, that the designation of Dastur was given to him in or before 1670.

1 *Vide* below for this MS. Sad-dar.

1655). Darab, in his Kholâseh-i Din (p. 57), speaks of his father with great respect. From what he says, it appears, that he knew Avesta, Pahlavi, Pazend, Persian and Hindvi [1] languages. He knew astrology (*najum*) and the art of prognostications (*raml*). He officiated at the inner liturgical services in the *yazashgâh*. Laymen of different cities wrote to him, inquiring after unknown matters of religion (*râz-i Din*). Many leading men (*radân*) were his pupils and many Mobads sought his advice in religious matters. Darab speaks of him, as "father and also teacher" (*bâb va ham ustâd*). Dastur Pahlan was a boon companion (*ham râz*) of Dastur Maneck.[2] They both were of the same age (*ham sâl*) and of the same profession (*ham kâr*). This Dastur Maneck was, as said by Darab, a wise, holy, righteous person, and was the son of Mehernosh and was descended from the great Dastur (*Dastur-i mahîn*) Mâhyâr Rânâ. Dastur Pahlan died on *roz* 22, *mah* 4, *samvat* 1762 (*i.e.*, A.Y. 1075, A.C. 1706).

There are several facts which lead to show that Dastur Pahlan was one of the leading priests of Naosari and was honoured with the designation of a Dastur : (*a*) We find his name as Dastur Pahlan, standing second in the list of the addressees of the Rivâyat, brought in 1670 A.C. from Persia, and known as Rustam Aspandyar's Rivâyat.[3] His name stands next to that of Dastur Barjor Kamdin, the well-known compiler of the Rivâyat known by his name. (*b*) In a document, dated *roz* 5, *mah* 10, *samvat* 1728 (29th July 1672 A.C.), relating to the settlement of a communal question of priesthood, we find him signing as a leading priest (*Parsee Prakash*, I, p. 844). (*c*) On account of his learning and his position as a priest, he was given the honour of the second seat (*kursi*) in

1 By Hindvi, he seems to mean Sanskrit and Gujarati.

2 This Dastur Maneck Mehernosh was the Dastur of Naosari, from 1664, when his father Mehernosh (Dastur from 1619-1664) died, upto 1723, the date of his death. We first find his name as that of a leading priest of Naosari in two documents of importance, dated 29th July 1672 and 8th February 1687 (*Parsee Prakash*, I, pp 844 and 847), and then, as that of a Dastur of Naosari in a document of 3rd September 1721 (*Ibid.*, p. 23)

3 *Parsee Prakash*, I, p. 16.

DASTUR DARAB PAHLAN AND HIS WRITINGS.

The two treatises, given in this volume with my version, are the work of a learned Dastur of Naosari, who lived about three hundred years ago. I will give here a brief account of his life and then describe his writings, both original and copies.

DASTUR DARAB PAHLAN.

Ancestry.

In the colophon of his MS. of his Vendidad in the Banaji Fire-Temple, Dastur Darab Pahlan speaks of himself as "aêrpat-zarhunt [1] Darab, Dastur Pâhlan, Faridun". He gives the same names in his colophons of the Paris and other MS. of the Vendidad. But in his MS. of a Persian work, entitled Divân-i Qâmûs,[2] we find him tracing his geneology as Dastur-zâdeh Darab—Dastur Pahlan — Faridun — Homji — Mobad — Shâer— Behrâm — Rustam. As said by his present descendants, his ancestry, as commemorated in the family *nâm-grahan*, runs as follows :

> Dastur Darab —Dastur Pâhlan — Ervad Faridun (death, *roz* 12, *mah* 11, year 1687)—Rânji (adoptive father)— Dosâ—Padam — Âsâ — Vikâ — Homâ—Chândâ — Faridun — Hom — Bahmanyâr — Khorshed — Bahmanyâr — Khojestâ—Khoshmastâ— Mobad—Neryosang—Dhawal —Shâpur—Shehryâr.

This geneology differs from that of the Divân-i Qâmûs, because it follows the line of ancestry by adoption.

Darab's Father Pahlan.

Darab's father, Dastur Pahlan, was initiated into Nâvar-hood (priesthood) on *roz* 18, *mah* 3, *samvat* 1711 (*i.e.*, A.Y. 1024, A.C.

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1 Pers. *aerpat-zâdeh.* [illegible], *zerhuntan*, to be born ; Pazend synonym *zâdan*.

2 These MSS. are referred to later on.

pure and good things, and make the hearts of men sorry and distressed (*mashush*). They supply impure filthy things to the sinful in hell.

7. Sarosh protects the world from calamities. He comes down upon the earth three times every night and protects the creation with blessings on his lips. He fights from every side with the Div, Haesham, seven times each night and keeps him away from doing any harm, and pours the rain of curse upon him. Ahriman has entrusted to Haesham the work of anger, revenge and every kind of fight. So, he engenders these in mankind and gives them all kinds of trouble. He helps the sinful.

Oh God! Let these Ameshâspands be my protectors, helpers and guides. O God! relieve me from (the harm of) Satan and these seven *Divs*. Though I have many defects, I have hopes of forgiveness. Grant, that I may have honour in this world and paradise in the next. Ask also Bahman Yazad to be my protector. I have accepted him from the inmost of my heart as my angel, because he is specially created out of your splendour. He gives help with victory and pleasure (*nusrat*) and drives off from my heart, grief and difficulty (*'asrat*). O God! Send that kind angel from your presence to me, whenever I want him to help me. Accept (lit., answer, *ajabat-kun*) my prayers as you are kind on both the worlds. I hold before the public such respect (*âb*), that they utter blessings (*âfrin*) on Darab.

wisdom and spreads peace. Akoman flourishes on sins and encourages quarrels which lead to murder.

2. Ardibehesht gives joy in paradise, opens the gate of the Bridge for the pious. But Andar brings grief to mankind, leads to sins and thence to hell, where he makes the Bridge narrower for the sinful whom he draws headlong to the hollow of the hell.[1]

3. Shehrivar engenders mercy in the heart of kings whereby they administer justice. He guides the *Sultâns* and sends the unjust (*adwi*) to the bottom of the earth (*i.e.*, to hell). He protects mines, mountains, gold, silver and precious things. He is kind (*shafâ'at-khâh*) to the poor and provides livelihood to all. But Sâwal leads to oppression by king and brings about imprudence (*tarâri*), theft and highway robbery.

4. Asfandârmad guides men to helpful work with thoughts of wisdom and reason (*vîr*) and frees them from pride. He leads them to courtesy, gentleness of speech, and patience, and, relieving them from difficulties, makes them grateful to God. He protects the righteous, and, in case they do a wrongful act, helps them to the path of repentance. But Nânigahat engenders pride, brings about calamities and induces men towards revenge and deceit (*rîv*), ingratitude and ungratefulness towards God and to the condition of the vulgar (*ardzel*). He engenders disobedience to kings, parents and elders, to husbands, teachers and masters.

5 and 6. Khordâd and Amardâd produce sweetness and flavour in water and vegetation, trees of various kinds (*ashiyâ-i alwan*) and eatables. When the righteous go to paradise, they are not in want of eatables, they are happy there without food. But Târikh and Zârikh create dissensions, and lessen the sweetness and flavour of

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1 درزخ miswritten for دوزخ.

have turned [1] towards the path of revenge and oppression. O God! fulfil the hope of Darab, that he may see the religious-minded people rejoiced.

Some knowledge about the Ameshâspands is useful in various ways. If one, with that knowledge, abstains from sin, he frees his soul (*vâ-rehâd*) [2] from the influence of the *Divs*. When God created the universe, at first, cattle and mankind were created. With Ahriman's coming into existence, there came in, risk to the life of the cattle. Then, holy Gayomard remained helpless in the path of justice for several years. Finding his desires (*hawâ*) unfulfilled (*nâkâm*), he sought refuge in the (hope for the) future. He gave expression to that hope in a speech, [3] addressed to Ahriman, and predicted the coming of Zoroaster when the *Divs* and magicians shall be confounded, shall lament (*ghariwân*) and be in a condition of affliction and pain (*wâi-wilâ*).[4] When Ahriman knew and heard all these things that occurred and were to occur in the creation of the seven Ameshâspands, he created the following seven *Divs* as their opponents :

An Account of the Seven Ameshaspands and of the seven *Divs* opposed to them.

1. Akoman	opposed to	Bahman.
2. Andar	,,	Ardibehesht.
3. Sâwal	,,	Shehrivar.
4. Nânigahat	,,	Safandâr.
5. Târikh	,,	Khordad.
6. Zârikh	,,	Merdad.
7. Haishm	,,	Sarosh.

The work of the seven Ameshâspands and *Divs* was as follows :—

1. Bahman keeps off revenge and quarrel and grants to the world sweetness (*halâwat*), increased modesty (*hayâ*) and

1 جالب, *jâlab*. There seems to be no Persian word like that. It is something like جاء لب, *jā-i-lab*, *i.e.*, place on the bank (of a river) ; hence inclined '.

2 *Wâ rêhâmdan*, to free.

3 This seems to be a reference to Gayomard's speech referred to in the Bundehesh (Chap. III, 23). *Vide* also Chap. IV, 2-3, S. B. E., V, p, 20 and n. 3.

4 *Wai*, affliction, and *wil*, pain. *Cf.* Guj. હાઐ વેલા (કરવી).

creation and of many miraculous things. One who reads it is absolved (lit., well adjusted; *mauzûn*, from *vazn*) of his sins.

I have finished the account of the 21 *nasks* with the help of the Keeper of Time (God). In the time of the (war with the) wicked Arjâsp, the Dasturs and Mobads had shown (*namudand*) anxieties. They had sent all these *nasks* (for safety) on a mountain of Balkh,[1] having got them written with golden ink (lit., golden water, *âb-i-zar*) on cow-hides. On the death of Sikandar of Rum, these *nasks* were destroyed (*m'adûn*). He (Alexander) had much to do with (*i.e.*, was interested in) three things: ascetic devotion (طپ),[2] astrology and prognostication. So he got the *nasks*, mostly treating of these subjects, translated into Yunâni (Greek) and burnt all the rest. When the Dasturs of Religion sat together in an assembly (to collect again the dispersed literature), they saw the whole collection (*vâcheh*)[3] of the Vendidad which was known by heart by the Mobads. Of all the *nasks*, this only had remained as a remnant (lit., sign). How pleasant it would have been had all the *nasks* been preserved! The hearts of the world would have been without any restraint (*bi-mask*, *i.e.*, would have been overjoyed).

Oh God! Send soon Amâvand,[4] so that the religious-minded people may be rejoiced. We are hopeful to see that king. We expect him day and night. In these wicked times, the Behdins have fallen into the grasp of everything that is low (*dûn*). They

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1 The Pahlavi Shatroihâ-i Airân names the city as Samarkand. *Vide* my paper "The Cities of Iran as described in the Old Pahlavi treatise of Shatroihâ-i Iran" (J. B. B. R. A. S., Vol. XX, No. 54). *Vide* my Aiyâdgâr-i Zarirân, pp. 55 and 134-35.

2 This is the Indian word. તપ.

3 *Vachîdan* to pick out, to collect; or it may be Av. *vicha*, word.

4 Pahl. *amâvand*, the strong. This a reference to the coming of the expected apostle Behrâm Varjâvand (Bahman Yasht, III, 14, 39; S.B.E., Vol. V, pp. 220, 229). At present, some of the Zoroastrians of Persia, both in Persia itself and here in Bombay, are drawn towards Babism, by a belief, that Bâb or his successor Bahi is the predicted Behram Varjâvand.

by God (in these matters), of salvation from the dark hell, constant prayers to God, and all accounts of the passers-by of the road (of this world, *reh guzariân*) ; and of what passes in their thoughts and their nature.

17. *Aspâram.*—64 sections. This *nask* was sent by God in the company (*mashûb*) of Zoroaster. It treats of the particulars of the books of religious people, as well as of experiences of worldly men ; knowledge of the future ; difficulties (*su'ubat*) to be met with in this world. One who reads it well upto the end, knows what is lawful and unlawful. It treats of the regulations about inheritance (*mirâsi*), celebration of rites in connection with birth or death.[1] Limits of holy faith are described therein distinctly (*mufassal*) and are written excellently.[2] It describes the (proper) times of birth (*valâdat*) and conditions of childhood and infancy.

18. *Duvasrupad.*—65 sections. It treats of the creation of men and beasts, species of wild animals and quadrupeds, and of thefts, terrors, highway robberies, and (such other) annoyances in the prison-house of this world.

19. *Askâram.*—52 sections. It treats of good training and (good) precepts and commandments of religious preceptors or judges, and limits of divine knowledge.

20. *Vendidâd.*—22 sections. It treats of various prohibitions to avoid the evil actions of Ahriman, evils which make men, sinners (*mujarm*), and of goodness and purity, and of what is concealed (*maktûm*) in impurities.

21. *Hâdokht.*—30[3] sections. It treats of the whole of the

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1 *Maulud* means born. Hence, it also means the celebration of one's birthday. Generally, it refers to the celebration of one's death-anniversary

2 MNK. gives correctly *mufazzal* (مفضل) which is miswritten in our text as مفصل.

3 I think the word سی *si* may have been miswritten for *sê*, three, because we know that there are three chapters of the Hâdokht *nask*, as now known.

(lit., washed away) the very seed of Satan from this earth, of the work (lit., share, *hisseh*) of God whether high up (in the sky) or down below (on earth), of the untruthful words and virtuous actions of men, the precepts (*'âin*, lit., rules) of Zoroaster, who had for 10 years recited Avesta loudly (lit., with seven voices, *haft-awâz*).

14. *Chirasht.*—22 sections. It gives knowledge about the (formations of the) bodies (*tan hâ*) of mankind whom God created in the wombs (*ishkam*) (of their mothers) and who, after being for nine months in the wombs (*rahim*) of their mothers, appeared in this world. Of men, thus born, some were prophets, some kings and some subjects. Know all this to be a mystery (*ramzî*).

15. *Baghân Yasht.*—17 sections.[1] It treats of the praise of the creatures of God, His angels of higher and lower rank, the virtue of expressing gratitude to Him, the tongue having been created, as it were, for that purpose. One who thanks Him the most, gets in the end a secured (*mâ'mûn*) place. He makes up the loss (*tâwâni*)[2] which he has suffered. The appearances or characteristics (*skakl*) of every angel are described in this book. That man is specially (*khas*) the praiser of God (*muzakkir*),[3] who intelligently (*adrak*) comprehends Him.

16. *Niydram.*—54 sections. It treats of regulations about property and houses and of whatever is lawful as ordered

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1 The second verse as given in our text is:

. توهفت ده کرده خوانی گرنه سست

It means: If you are not dull (*sust*), read its 17 sections. MNK. give the last words as اي نیکوپشت meaning "O man of virtuous generations".

2 MNK. also gives the same word. I think the word may be *tawânı*, توانی meaning power or strength, from *tawânistan*. The meaning then would be: "A man who is grateful to God, regains his lost strength." The word *tawâni* also means "delay, slowness".

3 مزکر as given in MNK. is correct. It is miswritten as *mazkur* in our text.

kings, truth, promise, and the withdrawal (lit., leaving off, *hashtan*) of hands from evil actions. The third decree is about promises of good works and of the fears to sinners about future punishment, the release from hell, and details about the opening (or understanding, *kashf*) of subtleties (*daqâyak*). The fourth decree is about the design of the world, the planting of trees like the date-palms (*khurmâ*), cultivation, work and food (*qût*) (*i.e.*, labour and refreshment) of mankind, the taste of the meat [1] of the quadrupeds permitted by law (*shari'at*), religion as enjoined by the *Dastur*, and the path of the spiritual doctrine (*haqiqat*), the carrying out of the orders of the pious. A countless number of things like these are given therein. The fifth decree is on the strength (*maqdâr*) of mankind. It also had four divisions. (*a*) The first treated of the respect due to kings, of judges and the learned in religion; (*b*) the second, of the governing of the city and country, so as to give no cause of complaint; (*c*) the third, of praise of the agriculturists and the founding of cities; (*d*) the fourth, of merchants and other professional men who are flourishing (*bâ-nazârat*), the giving of a tithe (*ba deh yak*) to king and *Dasturs*, the faithful who are regularly engaged in prayers (*nyâiah*), (religious) tributes (*bâz*) and charity (*khairât*),[2] the great recompense of which in paradise is a valuable (*fâkher*) suit of clothes.

13. *Sefand.*—60 sections. God has sent this *nask* for the information (*danashi*) of those who are in need of knowledge, of those whose complete (*tâm*) desire (*hars*) is for virtuous actions, and of those who are the followers (*pai-rav*) and friends of worldly men. The learned are given, with respect, a higher seat (*sadr*) in assemblies. This book gives an account of Zoroaster who destroyed

1 *Zur* "taste of the meat, agreeable flavour" (Steingass).

2 MNK. correctly gives خیرات for حیرات miswritten in our text

scepticism, giving of *ashodâd* (lit., gifts to the pious) and clothing to the deserving and all such things which procure for one the paradise. Clothing may be given as *asho-dâd* to the deserving and to relatives.

8. *Ratashtâi.*— 50 sections. Of these, after Alexander's invasion, 13 only were discovered. It treats of the orders given by the king of the seven *keshvars*, the judges (*qazât*, pl. of *qâzi*) and leaders, of the value of birds, of cattle, ferocious beasts, fishes and birds which are of the creation of Auramazd, and of seas and mountains.

9. *Barash.*—60 sections. Of these, only 12 were discovered after Alexander. It treats of judges and kings and of the investigations (*tafah-hus*) of their actions, as to how the ruler (*râ'ai*) should behave with the ruled (*rayat*), about the judge and his decrees (*qazâ*) and characteristics (*safât*, pl. of *sifat*), of the faults and vices of men.

10. *Kashkbireh.*—60 sections, which are sufficiently large (or long, *kabir*), of which 15 only remained after the calamity (*nakhat*) from Alexander. It treated of prudence and wisdom— inherent (lit., mother-born, *mâdar-zât*) wisdom and wisdom acquired from books (*aktâbi*),[1] which enlighten men, and of things which keep away men from evil and lead them to virtue.

11. *Vishtâsp.*—60 sections, of which only 10 have remained after the calamity from Alexander of Rum. It treats of the acceptance of the religion by King Gushtasp, who was the protector of Zoroaster's religion, and of religious Zoroastrian customs.

12. *Khasht.*—22 sections. It treats of lessons about the decrees (of religion, *vajar-kard*). The first decree is about knowledge (*ma'rifat*) of God, and contains an enumeration (*m'adûd*) of actions ordered and prohibited. The second decree or order (*wajar*) is about the (*loyal*) service of

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1 *Aktâb*, an obsolete or unknown form meaning bookish. The two wisdoms referred to are those spoken of in the Avesta as *âsnideh kherad* and *gaosho sruta kherad*.

6. *Nâdar.*—35 sections. It treats of stars (*kavâkab*), the form (*haiyât*)[1] of the sky and twinkling stars (*sawakeb*), the characteristics of the stars, as to which is auspicious (*s'ad*) and which is inauspicious (*nahas*), the signs and actions of every heavenly body, and the heavenly (*'alawi*) creation. The Arabs call this (science)[2] Bavaqtâl.[3] In the Parsi astrological language, it is called Qavâmasibâi.[4]

7. *Pâchum.*—22 sections. It treats of injunctions as to doing or not doing certain things, as to which quadrupeds it is lawful to eat, and that in a way, so as to cause no vexation (or affliction, *malâl*[5]), what is lawful and what is unlawful, what prayers to be recited in the Gâhambâr, and what kind of men to be asoociated in that work,[6] what wages to be paid to those who work in the celebrations of the Gâhambârs, what is to be paid to the *Dasturs*, *Herbads* and *Rads* (leaders) according to one's means for the good of his soul, as to persons who have faith in the celebration of the Gâhambârs by their thoughts (*nayât*, pl. of *nayat*), words and actions, the search for merit (*sawâb*) in this affair to be sought by men of intelligence and reason (*vîr*), whether young or old, doing act of meritoriousness towards religious people, avoidance of

1 *Hayât* also means "astronomy".

2 I do not understand well these lines

3 MNK gives the word as بوحطال instead of دوقطال . In the various copies of the Rivayats the word is written as بوسطال or بوفطال (S. B. E., Vol. XXXVI, p. 421).

4 West, S. B. E., Vol. XXXVIII, p. 121 The Rivayats give the word in five various forms.

5 Perhaps, what is meant is affliction to the animal killed. It may be killed without giving it much pain.

6 Perhaps, the reference is to the Avesta, wherein certain persons, *e.g.*, the lepers, women of bad repute, etc., are asked to be prevented from participation in the celebration.

and then Ahriman will be extinct. Pleasant voice is a sign of non-grief and a resort for joy. O Darab Palan, whenever you recite, do so with a good voice in a chanting way, so that God will be pleased with us and your desire will be fulfilled in paradise.

Account of the 21 *nasks* with their details.

Now, I name and explain (as follows) the 21 *nasks*. It is pleasant (*shoq*) to render into verse what is in the prose. The tongue is delighted from its (verse's) words :—

1. *Satud-yasht.*—It has 33 *saurats*. *Saurat* means a *kardeh* (a section). So, it has 33 sections. God revealed in it His own work of art (*sin'at*), and His and the Ameshaspand's characteristics. Both the two kinds (*do jins*)[1] may recite it well. It gives pleasure to every man (*ins*).

2. *Satud-gar.*—22 sections. It treats of meritorious acts (*jidangui*),[2] and homage to God, giving gifts (*sila*) to relatives.

3. *Vahasht-mânsrah.*—22 sections. It treats of faith and piety, (good) intention (or institution, *niyat*) and religion. It removes scepticism and is opposed (*jidd*) to revenge. It contains praise of Zoroaster.

4. *Bagh.*—11 sections. It treats of religious sins, declarations about God (*sharh-i bâri*), prayer, piety, of opposition to *Divs* and *Drujs*, and next world (*dâr-i-âkhirat*, lit., the last house).

5. *Deh-o du Hamâst* (*Dwâzdeh Hamâst*).—32 sections. It treats of evil, the ways of the higher and lower worlds, quadrupeds, birds, the sky, earth, water, vegetation, man[3] and animals, the (Chinvat) bridge, *rastâkhiz*, resurrection and revival (*hashr va nashr*).

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1 Perhaps what is meant is, both men and women. *Jins*, kind, article. Guj. જણસ.

2 *Vide* above, Farziât-nâmeh, p. 30.

3 *Nâr* means hell, fire. I think it is here miswritten for *nar*, man, as opposed to the next word *hanwân*

support (or restraint)[1] until it is recited. In conceiving[2] it (Ahunavar), He had (in his mind) the good of the mysteries of religion. He opened (the path of) prosperity in its meaning. One must not forget the Vesta (Avesta) which he has once learnt.[3] God asked Zoroaster to order mankind to recite Avesta properly, without any addition or domination, so that the whole creation and God Himself would be pleased. The recital will gain paradise.[4] A faulty recital brings harm to everything. If one omits in the recital, any portion, say one-third or half, or one-fourth or one-fifth, I keep his soul far away from the heaven—as far away as the breadth of this earth.[5] Recite the Avesta with good voice, and sing (*sardyt*) it in a chanting way (*alhân*). God is pleased and satisfied with that man, who recites Avesta with a harp (or lute, *barbat*).[6] By such a recital the angels (also) are pleased and Satan is displeased.

When Man made his existence (*majûd*) in this world (*i.e.*, when he first appeared), his voice was shut up (*masdud*) in the membrane (*pardeh*). The Sarosh Yazad, with his good-voiced windpipe (*halq*)[7] blew his breath in such a way, that the membrane was opened. By that action, man began to speak and became active (lit., a runner, *pûyâ*) in the affairs of the world. On the day of Resurrection, when Ahriman will be non-existent and extinct, holy Sarosh will speak before him with a pleasant voice (*khûsh awâz*),

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1 *Mosk*, holding, restraining.

2 *Zaman*, conception, idea.

3 *Bon*, remembrance. *Azbar kardan*, to remember, to practise.

4 *Cf.*, Yasna XIX, 6

5 *Cf.*, Yasna XIX, 7.

6 *Vide* the late Ervad T. D. Anklesaria's paper before the Zarthoshti Din ni Khol Karnâri Mandli, Report of the 25th year (1889-90). Therein, the Grand Bundehesh is referred to, as saying, that the ancient Persians used in their prayer-services musical instruments like the harp (*tamburâ*). *Vide* my "A Glimpse into the History and Work of the Zarthoshti Din ni Khol Karnari Mandli," p. 45.

7 MNK. correctly gives حلق which is miswritten as خلق in our text. Guj. c.215.

Occasions.	Number of recitals.
The occasion of intercourse with virgins (*bakr*, *i.e.*, on the first intercourse after marriage) ...	11
On ascending mountains, or crossing bridges, or on meeting with some difficulty in travelling (lit., opposition, *khalâf*) and trouble (*kall*) or on going into caves or underground vaults (*tah-khâna*)	12
On missing the road	12
On entering into the gate of a city ...	13

An Account of things or events brought about by virtue (*barkat*) of Ahunavars.[1]

The Ahunavar is like a lancet (*nishtar*) on a soul that is wounded (*gajasta*)[2]. Its praise is written in the yazashna,[3] the understanding of which softens our heart like wax (*mum*). I give here a little (*qalil*) explanation (*sharh*). Zoroaster, out of desire (*sar-i-shaoq*), asked God questions on various things, small (*taht*) and great (*fauq*). He asked : " Amongst the creation—sky, water, tree, land, cattle, holy men, fire and all other collections (*ajmâl*) of the world, whether in the high heavens or down below, what was it which God created such, as could keep Satan and the *Divs* under His [4] control ? " God (*khallâq*) replied to Zoroaster : I first recited Ahunavar,[5] and then I opened the gate of creation, because Ahunavar is the foundation of the good religion, and its words are the very essence of what is small and great. He produced the 24 *nasks* from it. The creation is without (*abi*) any

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1 MNK. gives the heading as :

در باب اهونور خواندن و اوستا بخوش آواز خواندن

2 Pahl. [illegible], *gajesta*, Av. [illegible] and [illegible] from [illegible], Pahl. [illegible], Sans. हन , P. زدن , to beat Hence, beaten, or wounded. Pers گزیدن , to wound with a weapon or tongue (Steingass).

3 *Vide* Hâ XIX.

4 MNK. has instead of بسته تو the words بسته هرسو , *i.e.*, as could be controlled in every direction.

5 *Cf.*, Yasna XIX, 1-3

Occasions.	Number of recitals.
(*rad*) or a High-priest (*Dastur*) [1].	5
The occasion of a quarrel or fight (*jang*) with anybody, both at the commencement and at the end ...	6
The occasion of seeking help from anybody	6
On sowing seeds in land. The reason is that corn grows within nine months.[2] ... ... This recital protects the crop against damage from noxious creatures (*kharastar* for *kharfastar*).	9
The recital of the invocation (*yasht*) of the angels (*yazadân*)[3]	7
The recital of the invocation in honour of the five Gâthâ days (*gâh-i-panji* [4]) and of the Farohars ...	8
The occasion of intercourse [5] with women. Know, that in some writing (lit., place, *jâi*) the number is given as 9	10

1 This statement and the preliminary portion of the Patet prayer (*Cf.*, پیش شما وہان, *i.e.*, before you, the virtuous) show, that at one time, there was something like Confession among the Parsees. *Cf.* also "Manashni pish-i rad, Dastur-i dînî .. .. pa patet hom" (Patet pashimani, kardeh 3).

2 The reason given does not seem to be correct. The harvest is ready, in many cases, earlier than at the end of 9 months. I think, that the association of idea is with that of the nine months' pregnancy of a woman. In this connection, one must remember, that in the Vendidad, the fertility of the soil is compared with that of a woman.

3 This accounts for the recital of 7 Ahunavars in the recital of the Âfringâns and yazashna in honour of the yazatas

4 *Gâh-i panji* are the five Gâthâ days. The reference to Farohars is to the Ardâtarosh Afringan. According to the reference, 8 Ahunavars are recited at present in the Gâthâ and Ardâfarosh Âfringâns

5 صحبت, *Suhbat*, miswritten as حجبت in our text. MNK, gives the correct wrod.

Occasions.	Number of recitals.
On invoking blessings [1] (*do'â*) ...	2
On attending at, or on celebrating, a Gâhambâr [2]	4
Seeking for the fulfilment of a desire ...	5
The *gâhs* (times) of the recital of Fravarânê [3] : —	
At the five *rads* [4]	5
The five *rads* are mân-pad, vis-pad, zand-pad, dahyo-pad (dahyo-vad) and Zartushtaro-tema.[5]	
The recital of the Patet [6] (Prayer for Repentance)	5
The exorcism (*shakast*) of every demon (*div*) and of Satan (*shaitân*) ...	5
Repentance of a sin before a leader	

1 This accounts for the recital of two Ahunavars at the commencement of the Tan-darusti (Benediction) prayer

2 This accounts for the recital of 4 Ahunavars in the Afringân-i Gâhambâr.

3 Av. [illegible]. The recital of the five *gâhs*, Hâven, Rapithaven, etc., begins with this word. Hence, what is referred to are the five periods of the days. The recital of the *gâhs* is always preceded by that of the Sarosh *bâj*, and it is in this recital that the 5 Ahunavars are recited with three Ashem Vohus and the Fravârânê prayer-formula.

4 *Rad* is the Pahl. and Pers form of Avesta *ratu* [illegible]. Each of the 5 *gâhs* is spoken of as a *ratû* (*rathwê*), *i.e.*, the chief (*rad*) period of the day.

5 These five names are the renderings the Avesta (1) Nmâna-paiti, (2) Vis-paiti, (3) Zantu-paiti, (4) Danghu-paiti and (5) Zarathushtrô-tema (the master of the house, the village, the town and the country and the arch-priest). The Ushahen, Haven, Rapithaven, Uziren and Aiwisruthrem *gâhs* are respectively the periods of the day with which the above heads, or chiefs of the administration of the country, are ritually connected (*vide* the respective *gâhs*).

6 This accounts for the recital of 5 Ahunavars at the commencement of the Patet prayer

98. کرفه گر Kerfehgar. The one who practises Righteousness. Men become happy by doing righteousness.

99. بوختار Bokhtâr. The Saviour. He purifies the hearts (*qulûb*) of men. He brings to the proper (*khâs*) path, those who are malevolent.[1]

100. فرشگر Frashgar. The Renovator. He is the producer of Resurrection in the end.

The great names (*asmâ-i-a'azim*) (of God) are finished by the help of God who is the Benevolent Creator.

O Darâb! Keep these names near you, so that you may practise them for daily use (*ward*), now and then.[2]

An account of the Occasions on which it is proper to recite Ahunavars.[3]

Now hear, fully described (*mufassal*), the secret about the Ahunavars, as to how many of them should be recited on occasions. Greatness (*muhamm*) arises from the recital. This subject is written in a manuscript-copy written in Pahlavi which copy is an excellent (*tuhfa*) rare thing (*tarfa*). The manuscript was written from another Revâyat. Have the commencement (*'unwân*) of every work with the recital of an Ahunavar.

The following table gives the number of recitals and the occasions:

Occasions.	Number of recitals.
Visits to great men	1
Going out on, and returning from, a sea or river voyage	1
On lending to, or borrowing from, one...	1
On leaving, and returning to, home ...	1

1 *Bad-ragan*, lit., those 'of a bad stock' (رگ race, stock); or we may take the word to be pl. of بدر, *ba-dar*, *i.e.*, "one out of doors", *i.e.*, one not living properly

2 Some writers speak of the names as 101 instead of 100.

3 For the efficacy of the recital of the Ahunavar *vide* Bundehesh, ch. I, 22-3; Zâd-Sparam I, 12. The idea of the efficacy seems to have been taken from the fact referred to by different Pahlavi writings that Zoroaster recited the formula against Ahriman.

created things disappears, He brings into existence (lit., light) another in revolution [1] (*i.e.*, in turn).

89. وسپان Vaspân.[2] The All to All. He goes to the help of all in the creation.

90. وسپار Vispâr. The one who brings all (advantage) to all. The *meaning of the name is* "advantage" (*manfá'at*). All things, great and grand (*'azmat*) are worthy of respect to God and of divine grace.

91. خاور Khâwar.[3] The Supporter or Protector. He is the Protector of the world.

92. اهو Ahu. The Lord.[4] He is the doer of this or that good.

93. اوخشیدار Avakhshidâr.[5] The Pardoner. He is always awake.

94. دادار Dâdâr. The Creator. He is one from whom the whole world exists perpetually.

95. ریمند Raemand.[6] The Brilliant. He is holy (*vizeh* [7]) and pure.

96. خرهمند Khorehmand. The Glorious. He is the Master of Glory without boasting (*bi-láf*).

97. داور Dâvar.[8] The Administrator of Justice. He practises justice equally.

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1 *Adwâr* (pl of دور), revolutions, periods.

2 Av. [illegible], Pahl [illegible], Sans. विश्व, all

3 Av. [illegible], *khâpara*, Pahl. [illegible], or, Av. [illegible], supporter

4 اهو *Ahu*, Av. [illegible], Master, Lord, Pahl. [illegible].

5 Pahl. *awakhshidâr*, pardoner (Doâ nam-setâyashna).

6 Av [illegible], Pahl. [illegible], *rayê-homand.*

7 Pahl. [illegible], *aveizeh*, pure, holy.

8 Pahl. [illegible], *dâtobar*, one who upholds law Pers داور, or دادگر, *Dâdvar* دادور is contracted into Dâvar

with the hope of utility (or profit). What can be the end[1] of this, that (after, *i.e.*) from earth (*khâk*) he created the creatures !

85. بیافرید Be-âfrîd.[2] The Well-created. It is the best of all names and means victorious. He inquired after those who are just (*'adil-wâr*). The wicked are afraid of him.

86. اورمزد Aurmazd. The All-knowing Lord. He is the Creator of both the worlds and the knower of secrets.

87. توان ابرین کہن Tawân[3] abrîn[4] kuhn. The Old Cloud-like Cloud. He is powerful in the work of creation. He created the world as he desired. Make (*i.e.*, consider) him like a Leader (or like one without a beginning or end (*qadîm*)[5] and keep Him long before your eye, (*nigeh-dâr*). He brings into sight (*i.e.*, existence) one thing after (*dumbal*) another.

88. ابرین نوتوان Abrin nao tawân. The One, powerful like a new Cloud. He is powerful in the creation[6] of creatures, to such an extent, that, if any one of the

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1 *Farjâm*, Pahl. , an end, a conclusion ; Av. *fra* and *jam* (Sans. गम, to go.

2 For "Beh-âfrid", *i.e.*, "created good or fortunate".

3 *Tawan*, cloud.

4 Made of clouds (*abr*) The suffix *in* means 'made of', *e.g.*, *Simin*, *i.e.*, "made of silver". It is difficult to grasp the proper signification of the name ; but, what is meant seems to be, that as an old, *i.e.*, well-formed rain-cloud showers blessings all round, God showers blessings over his creation. In the Âfrin-i Buzorgân, we find that several objects or phenomena of nature, like rain, wind, river, winter and spring, are mentioned as shedding various blessings, and the person prayed for is wished to possess them. So here, a full-grown rain-cloud is mentioned, and God is believed to be shedding blessings like that rain-cloud. Or, "Tawân" may be taken (as coming from *tawânistan*) in the ordinary sense of 'powerful' and then the meaning would be, "The One who is Powerful or Beneficent like an Old Cloud."

5 قدیم means (*a*) ancient ; one without beginning or end, as well as (*b*) a prince, a leader (Steingass).

6 *muhadis*, "causing an event to happen".

79. ازمان Azmân. The Times,[1] *i.e.*, The Ever-existing from time to time. Without (asking for any) proof (*bi-azmayash*), know him to be an alert, unsleeping Existence.[2]

80. امست A-mast. The Un-intoxicated. He is alert (*hushyâr*) and nobody can do Him any harm.

81. فشوتنا Fshu-tanâ.[3] The One who increases. He is the protector. He always looks after the creation.

82. پدمانی Padmâni.[4] The Moderate. Know him to be moderate (*m'atidal*). He has shown water and earth in agreeable (*muwafiq*) proportions.

83. پاک چیر Pâk-chîr.[5] The Holy Victorious. He is powerful over the strong-handed (*zabar-dastân*).

84. فیروزگر Firûzgar. The Victorious. By the daily use (*ward*) of this name, my head has been exalted to the height of Alwand (*ba Alwand*).[6] He did his work

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1 Pl. of *zamân*, time. Or, we may take it as Kanga reads it; *a-zamân* અ-જમાન, જમાના વગરનો *i.e.*, Time-less. In the end, the signification comes to be the same.

2 Pahl. *Akhwan* (Av. *ahu*). Life, Existence. Perhaps one may like to take the word to be Persian *akhwân*, pl. of *akh*, brother, friend, companion and explain the name as, "one who is the most alert and unsleeping of companions". But as God is often spoken of as peerless this rendering does not seem to be proper.

3 Pahl. [illegible] from Av. [illegible], increase, and [illegible], Pah. [illegible], Sans. तनु, P. تن, body.

4 Lit., one who observes limit, proportion (Pahl. [illegible], Av. [illegible], Sans. प्रतिमान, P. پیمان.

5 Pahl [illegible], *chîr*, powerful, victorious. Kanga omits this name.

6 Alwand is a high mountain in the country of Hamadân. It is the [illegible] Aurvant mountain of the Zamyâd Yasht (Y. XIX, 3). *Vide* my Dictionary of Avestaic Proper Names. The first line runs as بود فیروزگر نام خداوند. Kanga takes both the words Phiruzgar and Khudawand in this line as God's names.

73. گرورگر Gar-o-gar.[1] One who grants our desires. He is the Giver of desires and wishes.

74. گراگر Garâgar.[2] The Creator. He is the Creator (*âfrinandeh*) of the human species (*mar*) of mankind (*insân*). He continues the work in every way.

75. گراگرگر Gar-â-gar-gar.[3] The Continuous Creator. (In His case,) there is no 'what' or 'when' or 'how many' He is the creator of man (*ins*) and cattle.

76. اگراگر Agrâ-gar.[4] The Creator of Essentials or Elements. He created essentials (*arkan*).[5]

77. اگراگرگر Agrâ-gar–gar. The Creator of the Heavens.[6] He is the Creator of the pillars (*arkân*) of the Heavens and of stars.

78. اگمان A-gumân. The One for whom there is no doubt. He is one for whom there are less doubts (*bî shubha tar*).

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1 I think the word may be read as *garu gar*, *i.e.*, the Maker (گر) of inclination or desires گرو from *gerâidan*. Steingass says of this word گرورگر "*garugar*", that it is "an attribute of God signifying who grants our desires".

2 The name can be explained thus: گرا *garrâ* means "a slave" (Steingass). So the name may mean "The Maker of slaves or humble beings". The word, 'slave.' may be taken in the sense of بنده, *bandeh*, an humble being, not necessarily a slave. Or, the *alif* in the middle can be taken in the sense of 'to' as in سرا سر "From beginning *to* end". Thus, the name may mean: "From architect *to* architect" or "From design *to* design". Thus, the name gives an idea of the continuity (جاری) of creation, as said in the second line of the couplet.

3 The name can be explained as above: Creator (*gar*) of creation *to* creation, or, Creator of creator of creators.

4 Av سرلر, Sans. अग्र, the head, the very beginning. Hence, the name means, the Creator of the very beginnings.

5 *Arkân* means "component parts, fundamentals, essentials"

6 The name may be explained as "the creator (*gar*) of the design (*gar*) of the summit or top" (Av. *agra*), *i.e.*, the Heavens.

wâr) fire from (precious) stones,[1]—from gold, gem (*la'l*) and ruby (*yâqut*).

67. بادگرجای Bâd-garjâi. The Creator of the wind of Thunder,[2]—the wind, which blows in summer.

68. آب تم Âb-tum[3]. One who creates most water. He creates clean water (*âb-i-sâf*).

69. گل آدرگر Gil Âdar-gar. The Creator of Fire from Earth (*gil*). This is another name of the Eternal God (*qaiyûm*). He burns (*i.e.*, creates) fire from His earth.

70. گل وادگر Gel vâdgar. The Creator of rivers from the Earth. He brings forth the river[4] of water from earth. From that comes out clean pure water.

71. گل نمگر Gil namgar. The Creator of Moisture from earth. Know that it (گر, *i.e.*, گرا) is the yellow (*zard*) vault of heaven (*gard*).[5]

72. گرگر Gar-gar.[6] The Architect. Be contented (*qâ'na*) with this name. He is the Artificer (*san'a*) of arts (*sana'ât*).

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1 *Ahjâr* احجار, stones. MNK gives اشجار, trees, which evidently is wrong.

2 گرجای. I think the word is *garzâi* from Av. गर्ज [illegible], گرز, a loud cry. Our Gujarati word ગરજના for thunder comes from this word. The reference is to the rain falling with a thunderstorm. Kanga gives બાદ ગર એટલે હરેક જગે બાદ કરનાર, *i.e.*, the producer of wind everywhere. He takes گر *gar* for هر *har*.

3 Ab-tum, *i.e.* one who creates most water. I think the word tum may have been miswritten for tokhm. The meaning then would be: "The Origin or Creator of water."

4 Arab. وادی *wâdi*, or وادٍ, *wad-in*, a river or river bed.

5 The explanation is unintelligible.

6 Pers. گر, a maker, a workman. Here, the word seems to have been re-duplicated to make it intensive to signify the Maker of makers or the Great Maker. Or, you may derive the name thus: *Gar* means both (*a*) "design, power" and (*b*) "a workman, a maker". So, the name may mean: "The Maker of designs," hence, the Architect.

60. آدرباد گر Âdarbâd-gar. The Cooler of Heat, lit., one who makes (*i.e.*, turns fire or) heat into wind, *i.e.*, cools heat. Without this characteristic of God, *viz.*, that of *âdarbâd gar*, *i.e.*, of cooling the heat, thou wouldst not have found any comfort (in this world). He is the remover (*dáfá*) of the signs [1] (or impressions) of heat.

61. آذر نمگر Âzar-nam-gar. The Creator of the heat of moisture. He has created the Fire (heat) which exists in the atmosphere and which is called "*Urvâzisht*". With its help rain (*amtâr*) falls on this earth. A *qintâr* [2] is of no value at all, compared to even one drop of it (rain.)

62. باد آدرگر Bâd-âdar-gar. The Creator of (currents of) air from heat. At the time of burning (*ahtrâq*), if [3] or when they inquire, (they find arising) the vapour of smoke, which they call cloud (*abr*).

63. باد نمگر Bâd namgar. The Creator of the air (or vapour) of Moisture. He causes it to rain in winter. He creates this (rain) by his own act of creation (*san'a*).

64. باد گل گر Bâd-gul-gar.[4] The Creator of the Atmosphere of Flowers. He creates in the spring fresh roses (*gul*), sweet basil (*rihân*), and green herbs (*sabzeh*).

65. باد گرد تم Bâd-gird-tum. The Creator of air and earth (*gird*). He brought into existence air and earth and gave, by means of these two, strength to both the worlds.

66. آدر کبریت تم Âdar kabrît tum. The Creator of the Fire from precious metals.[5] He produces always (*ham-*

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1 علاقت (which means anvil) seems to have been miswritten for علامت, *alâmat*, signs.

2 A *qintâr* is a weight of 40 ounces of gold.

3 *Ar* miswritten as *az* in our text. MNK. gives *ar* ار.

4 Kanga reads the word '*gel*' and takes it for ચીક, *i.e.*, clay or earth But the explanation of Darab Pahlan shows that the word is *gul* not *gel*.

5 *Kabrît*, fine gold or silver.

53. اترس A-tars. The Fearless. He is one who is not afraid of an enemy (*zaddi*). A (brave) man, in his fight with the enemy, entertains no fear, but (on the contrary), feels more courage and (strength of) body.

54. ابیش A-bish.[1] The Non-tormentor. He never injures anybody.

55. افرازدم Afrâzdum. The Exalter or the Increaser.[2] He creates, in every way, (new) art or work (*sina'at*) for his creatures.

56. همچون Ham-chun. The Always-the-same. He has a place or position round all things.

57. مینو ستہ گر Minô-sateh-gar.[3] The Creator of the Spiritual World (*satih*).

58. امینو گر A-minô-gar. The Creator of the non-spiritual or physical world. He creates body (*kaloud*) and makes the soul non-existent.[4]

59. مینو نهج Minôi-nahj.[5] The Spiritual-mannered. He is the Creator of *kâlbûd*, *i.e.*, physical body. Again., he has created all bodies differently.

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1 Av. *thaēsha*, Pahl. *bish*. Kanga gives the meaning as ઈજા યા આઝાર વગરનો, *i.e.*, The un-harmed or un-injured, but the explanation as given by Darab Pahlan does not admit of this passive rendering.

2 Kanga says વધોતર બુલંદ, *i.e.*, the most exalted. But Darab Pahlan's rendering does not admit of this passive form.

3 Av. 𐬔𐬀𐬉𐬚𐬀, creation, world. In Pahlavi, it is read as گیتی, *gaiti*, also

4 This and the preceding names signify, that God is the Creator of both, the spiritual and the non-spiritual or corporeal world. Kanga renders these names as અણદીઠ રીતે સૃષ્ટિ પેદા કરનાર (Creator of the universe in an unseen way), વધોતર મીનોઈ પેદા કરનાર (the most spiritual creator) But, both the names taken together, and the explanations of Darab Pahlan, do not seem to support the rendering.

5 The meaning is doubtful. Our text gives نخخ, *nahkh*. MNK. gives نخیخ, *nahikh* ; but we have no such Persian words. So possibly نخخ is miswritten for نهج. In that case *nahj* means "mode, manner, path". Kanga gives Mino-nahab (મીનો નહબ, મીનોઈમા છુપાયલો, *i.e.*, One concealed in the spiritual). He seems to take *nahb* from Pers. *nehuftan*, to conceal.

48. فرمان کام Farmân-kâm. The One who gives Orders according to His desires. He puts forth whatever are His desires.

49. آیختن Aikh-tan.[1] The Only one, *i.e.*, The Matchless. He is one who cannot be copied (*bi-naskh*),[2] who is without an equal or match.[3]

50. افرموش A-farmûsh (*a-farâmush*). The Unforgetful. He is a great ruler who is never forgetful of the prosperity of his creation.

51. همارنا Hamârna.[4] The Calculator. He orders an abstract of account [5] to be taken for the righteous and sinful acts of men.

52. ثنایا Senâyâ.[6] The (true) Recognizer or Appreciator, He, out of pure kindness, gives rsspect to one, who deserves respect in this impudent world (*'Alam-i siturgî*).[7]

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1 Pahl. [illegible], *Ayo-tan* (read also *khado-tan*), *i.e.*, one body. The proper Persian form would be "*yak tan*" یک تن, which we find in the modern form یکتا . The first part of the word آیخ is Pahl. [illegible], Sans. ऐक, Pers. یکی

2 *Naskh*, copy.

3 *Bi-hambi*, peerless.

4 Av. [illegible] (from [illegible]) Pahl [illegible], *hoshmordan*, P شمردن, Sans स्मर Lat. *Me-mor*, in which the root *mar* is reduplicated.

5 مجمل حساب *mujmal hisâb*, an abstract of account. We may take *mujmalân* as the pl. of *mujmal*, *i.e.*, one who keeps a summary of accounts. In that case, here, the reference may be to Meher Dâvar. Or, we may take the word to be a form of [illegible], *mujmal-an*, in brief, summarily.

6 This is the proper reading of the word, which is miswritten in our text, MNK. and Kanga give Senâyâ. I think the first letter of the word should be ث and not س ; *sanâ* ثنا, commendation, applause, praise. The word *sanâ* with س means "splendour, brightness" This word will not suit here. Kanga gives the meaning as પીછાણને લાયક, પીછાણકરનાર. The explanation as given by Dastur Darab Pahlan supports my above derivation.

7 *Siturg*, impudent, quarrelsome, rough. There is a word سترکش, *saturkish*, greatness, but it will not suit here.

40. ابرزا Abarzâ[1]. The Pardoner (*âmarzandeh*).

41. استو Astu. The Unpraisable.[2] He is one who cannot be (sufficiently) praised (ستوده نه شود).

42. رخوه Rakhuh.[3] The Restful. The meaning is "rich (*mustaghni*) in repose".

43. ورون Varûn.[4] The one who keeps off ruin (*tabâhî*).

44. افريفته A-farifte.[5] The Undeceiving. He never deceives anybody.

45. نه فريفته Ne-fariftê.[6] The Never-to-be deceived. He who tries to deceive him, is himself deceived and loses his way.

46. ادوي Advi.[7] The Inquirer after all. His work is this, that He makes inquiry after the condition of everybody.

47. كامرد Kâm-rad. The Master of Desires,[8] *i.e.*, One who has control over his desires. His desire is always for righteousness.

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1 I cannot trace the derivation of the word. Can it be in any way connected with P. اعفاء, *i'fa'*, granting pardon; or, it may be '*amurza*'. where ب *b* is miswritten for م *m*.

2 Kanga takes the word to be *a-situh*, *i.e.*, one who can never be tired (અ-સીતોહ આજોન નહી થય તેવો), but the meaning as explained by the text does not support this rendering.

3 Arab. رخو, *rakhu*, relaxed.

4 Perhaps, Av. [Avestan], cover. So, One who covers or protects one from ruin.

5 The past-participle form of the word is rather perplexing. Kanga gives the name as A-farefah અ ફરેફહ, નહી ઠગનાર.

6 Kanga gives the name as Be-farefah બે ફરેફહ, "નહી ઠગાનાર". He compares the above and this name with the names A-davish and Vî-davish of Ahura-Mazda Yasht, s. 14.

7 I think, this is the Adhavi of Ahurmazd Yasht, 14, where the word means "the Undeceiving". In Sarosh Hâdokht (Yt., XI, 2), we read of an undeceiving, *i.e.*, sincere prayer "*nemô-adhvîm*". The signification seems to be, that, when well prayed, the prayer is accepted by God who inquires after the condition of the worshipper.

8 Kanga gives, as its corresponding name of Ahurmazd Yasht (s. 13), the name [Avestan].

34. ترونیش Tarônish.[1] The Breaker or Destroyer (of evil). He suppresses (*'ajez*) vileness (*zulumi*) by his anger. That man is a brute (*haiwân*) who does not implore him with zeal (*shauq*) and has no desire (*zauq*) for Him in his heart.[2]

35. انوشک Anûshak.[3] The Immortal. He is one who makes souls immortal (*bâqi*)

36. فرشک The Farashk.[4] Promoter (from beginning to end). If one, himself, begins his work, He (God) finishes (helps him to finish) well the work.

37. پزوندهد Pazvandahad.[4] The Giver of good qualities (*khisl* pl. of *khaslat*).

38. خوافر Khvâfar.[6] The Merciful (رحمت کننده).

39. افخشیا Afakhshia.[7] The Forgiver. The name means kind, good and forgiver (*bakhshâyashgar*).

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1 Av. [illegible], one who smites, or breaks. Perhaps, the word was miswritten for تروبیش the *mukta below* having been placed above by mistake. In that case, it would be a rendering of Av. [illegible], *taurva-thaêsha*, the destroyer of evil.

2 *i.e.*, a good man must implore God from the inmost of his heart, and God, when so implored, will remove his misfortunes. I am not sure of my rendering.

3 Pahl [illegible], Av. [illegible], deathless, *an* negative and *aoshangha* P. هوش, death

4 Perhaps, from Av. [illegible], one who renovates, one who promotes.

5 Perahps, Av. [illegible], one who brings about an increase. Or perhaps, Pers. پژوهنده, intelligent, wise, inquisitive.

6 Perhaps, Av. [illegible], Pers. خوب, good, and [illegible], to bless. Lit., giver of good blessings; or, خو and آف *âf*, to reach; one who reaches us well for help.

7 I read the name partly as Kanga has given it. He gives it as અફ્રખ્શી-આત્મા, મેહેરબાન બખશનાર. I think it is somewhat same as "*avakhshidâr*" in the *Doâ nâm setâyashna* 5. *Cf.* ابخشیده ر, *i.e.*, pardoner. The name, as given in our text, is not clear. MNK. gives افخشیا in which ش the fourth letter of our word seems to have been omitted by mistake.

27. مینوتم Minotum. The Most Spiritual. He is continuous in the unseen spiritual world.

28. واشنا Vâshnâ.[1] The Implored. He is known in the heavens and on the earth.

29. هروستون Harvastûn.[2] The All in All. The Existence of both the worlds continues from him.

30. هو سپاش Hu-sepâs. The Worthy to be thanked. All keep their connection with him by their gratitude (*shokr*).

31. هریمد, Har-yamid.[3] The Hope of all. The whole world has hopes (*umîd*) from him.

32. هرنیک فره Har nîk fareh.[4] The cause of every good thing. The meaning is the Creator or God of gods.

33. بیش ترنا Bish-tarnâ.[5] The Smiter of Evil. It means one who removes (*dâf'a*) pain (*âzâr*) from us.

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1 Av. واسیم (... + واسم) to speak, to call to assistance. Kanga gives the name as વાસ્ના (*Vâsnâ*) and gives the meaning as સર્વ વ્યાપક, Omnipresent.

2 Pahl. ..., harvest, which is a variant of ..., *harvesp* (Av. ..., Pers. هر and ..., all) all. Kanga gives Harvestûm.

3 Miswritten for هر امید Kanga reads it as હર હમીદ, તમા ભલો ખવારા, *i.e.*, All good nature. So, he takes the second part of the word as حمید "praiseworthy qualities". But MNK. gives the word as هرهمید where همید, *hamîd*, means "a fault" which will not do here. I think the word '*umîd*' امید gives the proper reading.

4 Kanga gives the meaning તમામ ભલું ખુબારક ખોરેહ, *i.e.*, All good auspicious glory. Thus, he seems to take *fareh* to be P. فره, dignity, grandeur, power; but in that case, the explanation *khudâwand-i-khudayân* given in our text does not suit So, we may take the word to be Pahl. ... equivalent to Av. ..., Increaser (*Vide* Hoshang-Haug Virâf Glossary, p. 99). It is better to take the word as Pers. فره, meaning "Cause, Reason". So, the name would mean the Cause or Creator of every good thing.

5 Av ..., *tbish*, San. द्विश and ... *taurv*, तुर्व, Lat. *torquere*, Fr. *torturer*, to torment, to break. It seems to be a rendering of Av. *Tbaeshô-taurvant*, the Smiter of evil.

meaning of everything. He creates everything according to the rule. The whole world knows his generosity (*mauhib*).

19. سفنا Safná.[1] The Creator of both the worlds.

20. افزا Afzâ. The Increaser (*ziddat-kunandeh*).

21. ناشا Nâshâ.[2] The Moderate (*a'atad'ali*). He is one who cuts off as well as creates (*borandeh va kunandeh*).

22. پرورا Parvarâ. The Nourisher.

23. یانه Yânê.[3] The Guardian. He is the guardian of men, birds and animals.

24. آئین آینه Â'yîn âyinê. The Unchangeable, lit., the Mirror (*âyineh*) of usages (*âyin*). If you wish to continue in future, know Him. How much so ever ages pass away, He never turns away from his nature (*zât*, ذات).

25. ان آینه An-âyina. The not-to-be-mirrored.[4] Nothing can reflect his figure. He does not resemble anything.

26. خروشیدتم Kharushidtûm.[5] The Wide-awaker (lit., the crier aloud). He is never desirous of rest, but himself gives rest to others (by keeping a watchful eye upon them)

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1 Kanga correctly connects it with Av. [illegible] (Yt, I, 8), the Increaser.

2 MNK gives ناسا. The word is originally perhaps Arab. نعس, *n'as*, leaning from side to side, *i.e.*, preserving an equilibrium

3 Perhaps from Av. [illegible], यान, gift.

4 Some of the names seem to form a pair—one positive and the other negative. In other words, the names seem to be contradictory on surface, but when one ponders over them they are not so. For example, God is, in one sense, the Comprehensive and in another, In-Comprehensive. He is, as it were, a mirror in whom you see the reflexion of everything, but he is one whose features cannot be properly reflected in his creation.

5 *Khrushidan*, to raise a loud cry.

of wood (*chubak*)[1] connects other (wooden) things, so he connects all.

14. انایافه An-ayâfê.[2] The Unapproachable (or the Incomprehensible). Nothing can approach him. The world has become love-mad (*shaidâ*) in desiring[3] Him.

15. همه‌ایاف Hamê-ayâf. The All-Approachable (or the All-Comprehending). He understands (lit., obtains) everything that is secret. Everybody who seeks association with him fulfils his desire. Whoever entertains Him in his heart[4] and recognises Him finds no crooked path before himself.

16 گیرا Gairâ.[5] The Capturer. He can keep the whole world with Himself, so that, it (*i.e.*, the world) may not be caught, in the end, in the snare of the Opponent (*Patyâr*, *i.e.*, Ahriman) in hell.

17. اچم Achem.[6] The one without a cause. There is no cause for His coming into Existence. The tongue of "When" and "How" and "In what manner" is no way current (lit., long) in His case.

18. چمنا Chamnâ.[7] The Explainer. He proclaims the

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1 چوبک seems to have been used here for a wooden clasp or peg. The interpretation is not clear.

2 The word seems to be انیافه, lit., not obtainable Av. 𐬀, negative, and P. یافه.

3 The words seems to be *kanyê* from Avesta 𐬐𐬀𐬥, कन, to love.

4 The line runs هرکه آورد در دل شناسد. MNK. gives آدر in place of آورد Kanga also takes the words as આદર Âdar and takes it as the 16th name and gives its meaning as સીધામાં સીધો, રાસ્તમાં રાસ્ત *i.e.*, the most straight, the most truthful.

5 گیرا *girâ*, one who holds or is held firmly (Steingass).

6 The word آچم in our text is miswritten for اچم which we find miswritten in MNK. as آچم. Kanga properly reads it as અચેમ, *a-chem*. The first '*a*' is the Avesta and Pahlavi '*a*' 𐬀 for negative. Pahl. *chim*, cause.

7 Kanga gives the meaning as સબબોનો સબબ, *i.e.*, Cause of Causes. This word also can be derived, like the preceding word, from Pahl. *chim*.

8. فراخشتنته Frâkhshtan-teh.[1] The Promoter of the end.

9. چمغ Chamagh.[2] The Noblest of the Noble. He has three-fold [3] rank on account of his greatness (*buzorgî*). None is more exalted than He. He is thrice superior to the noblest of his followers.[4]

10. پرچه‌تره Parchêhtareh.[5] The Exalted in everything (*dar hamê chîz bartar*). Constant use (*ward*) of this name is pleasant. It is proper that they call him "the great" (*buzorgwâr*).

11. تومه افیچه [6] Tomê-afichê. The Pure God is holy, whole throughout (*yak-gunê*). Nothing is concealed in him.

12. ابروند Abarvand.[7] The above-all. No thing (*shi*) can reach His skirt ; not even a small thing (*pashîz*) can be attached to him.

13. پروندا Parvandâ.[8] The One to whom all are attached. He is around (*pairamûn*) all things. As a small piece

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1 MNK. gives فراخسقم . Kâvasji Edalji Kanga gives Frâkh-tanteh ફ્રાખતન તેહ. (અંજામનો ઓધઉો હેકો) The rendering of our text is همه انجام باوری باز کرد فد , *i.e.*, He opened all ends with it. The line may be differently rendered. The name seems to mean the Increaser (*frâkhtan*) of end (*teh*).

2 The word چمغ seems to be a mistake for چمک, *chamak*, influence, pomp, dignity.

3 *Suvûmûn*, lit, third.

4 Reading اسیاع for اشیا . *Cf.* Nemasê tê Ahura Mazda, thrishcit parô anyâish dâmâna (Khorshed Nyâish).

5 Perhaps from Av. [Avestan], वर्द्द, to be exalted and P. طرح (Guj. તરેહ), manner ; of exalted manner. The word *buzorgwâr*, used later on in explaining the word, justifies the above meaning.

6 Read تومه افیچه as given by MNK. Kanga gives *Tum-afik* (તુમ અફીક. આતિસમ આહેસ) The name, as it is, does not suggest any clear meaning No Persian word explains it. Can it be *Tum-awizeh*, an inverted arrangement of words for *awizeh-tum*, *i.e.*, the most holy

7 Perhaps, Av. [Avestan], further, upper, and Pers. وند , possessed of.

8 Perhaps, Av. [Avestan] and [Avestan], loved, befriended.

Kâus, who was his (Kâus's) well-known son and who knew Zend and Persian well, and who was, as it were, a tree in the garden of wisdom, at first read the meaning (translation) of the Yazashna which had not come to light before. He read in such a beautiful way the Zend with its interpretation about what God had explained to Zoroaster, that all the Behdins who heard him became thankful (*shâkir*) to him.

By the good fortune of my father and by the order of God, I finished this beautiful [1] subject (lit., speech) on *roz* Khordad, *mâh* Shehrivar, year 1059 of Yazdazard Shehryar, the greatest and the best of kings. I finished this (writing) by the grace of God and gave it the name of "Kholâseh-i Din-i veh". I hope that those whose see (*nâzirân*) this writing, will look with an eye of indulgence at its faults and will correct them and will send their good wishes to the immortal soul of Darab bin Pâlan.[2]

The Meanings of the Hundred Names of God.

The great God has the following hundred names:—

1. یزد Yazad. Worthy of being sanctified.
2. هرویسپ توان Harvesp-tavân. Omnipotent.
3. هرویسپ آگاه Harvesp-âgâh. Omniscient.
4. هرویسپ خدا Harvesp-khuda. Master of all.
5. ابده Abdeh,[3] Without beginning.
6. اوي انجام Avi-anjâm. Without end.
7. بنیستم Bun-i-Satih.[4] The Origin of Creation.

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1 *Taghz* تغز miswritten in our text for *naghz* نغز.

2 The subject seems to be a little disconnected on the surface, but what is meant is this: Our author had taken his early education from his father who was a friend of Dastur Manock of Naosari. After this early education, he once happened to go to Surat as the guest of Mobad Kâus Bahman. When there, Kâus's learned son Jamshed, inspired him by his reading and version of the Avesta. So, this book of Kholâseh-i Din was the result of the early education from his father and of the inspiration from Jamshed of Surat. I will refer to the above passage in my account of the life of Darab.

3 Arab. ابدي, *abadi*, eternal.

4 Avesta [illegible], *sti*.

is master of Zend, Persian, Pahlavi, astrology, science of prognostications, the Hindvi language, Pazend, the commentaries (*tafsîr*) of the Avesta, the decrees of the celestial globe, and riddles (*mu'ammâ*). In these times of the age (*dâd*), learning is a gift.[1] He has introduced many religious practices and has revealed many mysteries. He has passed his whole life in the place of worship (*yazash-gâh*).[2] He recited Yazash during the day and Vendid [3] during the night. From every city inhabited by Behdins, he is asked questions about the good (Mazdayasnân) religion. He has many persons as his disciples including the Mobads. The hearts (*qalub*) of the envious are reproached by him. This beneficent (*al-na'mi*) helper (*wali*) of mine was Dastur Pâlan, the son of Faridun. He was to me a father as well as a teacher, and was always pleased to see me. He was also a confidential friend (*râz*, lit., a secret) of Dastur Manock. They were contemporary (*ham-sâl*) co-workers (*ham-kâr*) and confident friends (*mahram*). This Dastur Manock is an old intelligent man and is the pious son of Mehrnoush. He is descended from the pious Mâhyâr Rânâ who was a great Dastur of the world.

Now, in short,[4] when Dastur Palan gave me lessons of every kind, out of affection for a child, I spent my whole life in his presence and was busy with him in work in the *yazash-gah*. Naosari is my place of residence. It is a holy place and a place of adoration (*sajud*). I have never gone out of this place of my residence and have followed no other profession except this (of officiating in the *yazashna-gâh*). But, by the will of God, I once happened to go to Surat and stayed there as the guest of Kaus Bahman, who was a generous and famous man, esteemed by all. He was a fortunate virtuous man, descended from holy religious-minded Mobads. He was devoted to the Mazdayasnân religion. One day, as I was sitting with him and his friends and children, conversation turned upon the subjects of religion and prose and poetry. Then, Jamshed

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1 دردین ایام داد علم داد است . This line can be variously explained.

2 *Yazash*, an abbreviated form of Yazashna.

3 Abbreviation of Vendidad.

4 *Al-qiissa* which seems to have been miswritten here as *aa-quissa*.

The Duty of the Behdins.[1]

When a Mazdayasnân reaches the age of 15, he must immediately (*alâ-al-hâl*) try to work in the path of religion and do his religious duties without entertaining any doubt or rancour (*kîn*). He must always thank God and recite words of Zend at dawn[2] (*pagâh*). He must, as much as possible, abstain from great and small sins. He must do every act according to the orders of the Dastur. He may perform acts of goodness and avoid those of evil. He must act in this world like wind (which purifies by its movement).[3] He who acts accordingly has Humata, Hukhta and Hvarshta as his helpmates. His soul will go to Paradise near the throne of Zoroaster. "O God! open such a place for me. O Darab Palan! you act accordingly."

In the matter of the Composition of the Book.[5]

I now want to say some verses by the felicity of the magnanimity of my exalted teacher,[4] who was famous in the community of the Mobads, who was a mine[6] of wisdom and sea of learning, who had the heart of an adept[7] and the wealth of mildness (*hîlm*). The world drinks the water of learning up to the very throat from the circumambient[8] sea of his learning. He

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1 The heading, as given in our text, is, "A Statement of Facts (*rui-dâd*) about Darab in connection with Palan his father." I give the heading as given by MNK which gives it as در باب فرض بهدینان. MNK. continues the subject for 11 couplets from the beginning and then gives another heading as در باب تصنیف کتاب. This division is proper. The usual address by the author to himself in the 11th couplet supports this appropriate division of the subject by MNK.

2 I am doubtful about my rendering. The second word may not be Zend but may be the aorist *zadan*. The fourth word may be *bi-geh*, as given by our text, or may be *pageh* (for *pagâh*, dawn), as I have taken it. The line can be variously read and translated. The sense is not clear to me.

3 *Cf.* Vendidad, where the southern winds are spoken of as purifying the creation.

4 *Vide* above. I have given the heading as given by MNK.

5 *i. e.*, by the mention of the auspicious name of my good teacher.

6 کان, *kân*, Guj. ખાણ.

7 *Neqâd* from *naqd*, cash, coinage, an expert in coinage, a prompt payer.

8 مخیط is miswritten in our text of محیط circumambient.

âdusht.[1] Hoshidar, Hoshidar-mâh and Soshyôs[2] also will appear at their proper times from the generation (*pusht*) of the Prophet. They will make inquiries from God and will have (*i.e.*, compose) many *nasks* from each of the (previous) *nasks* and will present more proofs (of the truth of the Mazdayasnân religion). Hoshidar will remain 10 years in the presence of God and learn secrets. Hoshidar-Mâh will so remain for 20 years and Syosus (Soshyôs) for 30 years. There is no other religion like the Mazdayasnân in the world.[3] May there be none in the world who has no faith in it. One who always recites Avesta has the desires of his soul fulfilled in the other world. May enemies (*'udvi*) like Arjâsp, of king Gushtasp, in whose reign Zoroaster brought the religion, go to hell. By his (Zoroaster's) wisdom, he (Gushtasp) became king of the world and of religion and became the Defender (*mu'in*) of the Faith. The religion, which previous kings desired to have in their times, was (at last) sent in the time (*a'hd*) of Gushtâsp, and Peshotan and Jâmâsp accepted it.

The Prophet died at the age of 77. The sinful Arjâsp had then invaded Irân. He killed many, and, among them, the Dasturs of the Fire-temple. Zartusht was killed at the hand of Tur. His soul went to heaven. Garothmân became his permanent[4] residence. Zoroaster deprived Tur barâ Tur of his life by the recital of his *nirang*. Tur went to hell, his own original place. The day was Khorshed and month Dê. All the heavenly beings, including the Ameshâspands and the Farohars, welcomed him. The departed heroes and kings, all welcomed Zoroaster to the Paradise.

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1 The stone slab on which the fire-vase stands in the above ritual. *Vide* my "Religious Customs and Ceremonies of the Parsis," pp. 273-74, 319.

2 These are the future apostles of the religion. *Vide* my "Dictionary of the Avestaic Proper Names" for these names.

3 *Cf.* "*Din-i veh Mazdayasnân pa haft-keshvar zamin ravâ ayân bâd* (*Afrin-i Haft Ameshâspandân*, 17).

4 *Pashâm*, lit., opaque; or, we may read the word as *pa shâm*, *i.e.*, in the evening, *i.e.*, he passed off in the evening—evening either of the day or of his life.

that even fathers did not object to carry out the orders of their sons, because all the sons were well-behaved and virtuous. Again, all (*i.e.*, even the old) appeared young, as if they were 15 years of age. Then, with the help of an instrument (*avzâr*) with holes (*surâkhmand*), he (Jamshed) constructed a *var*, named Var-i Jamkard. In that *var*, there were the principal specimens (lit., seeds, *tokhm*) of cattle, men, birds, dogs, beasts of burden (*astûr*), fire, and many other attractive (*dil-khush*) things. One of each of these things was kept in this *var*, so that, one day, when there may fall over the earth a calamity,[1] snow or ice,[2] and when pestilence (*vasba'*) may overtake cattle and men and when nothing may remain in the world, then all these things may be procured from the *var* prepared by Jam(shed) and the world renovated. The *var* is under ground and is like human (*âdamin*)[3] eyes. It is several *farsangs* on all sides, and there live in it respectable, immortal[4] and holy men, who are loyal to religion and truthful. There is a long account (*taqrîr*) of the Var-i Jamkard, but a short one (*juzvi*) is given in this book. Thus, passed six hundred and sixteen years and seven and a half months. He (Jamshed) became, in this way, the king of the world and of religion, and became safe in the path of virtue and of religious-minded men.

When God described all this (above) matter to Zoroaster, the latter inquired of other matters. He inquired, as to what the religion of the Var-i Jamkard was. God said : "It was Mazdayasnân religion, the very religion which you (Zoroaster) have accepted now." In reply to another question, God said that Urvatatnar, the son of Zoroaster, was the head-priest of that *var* This matter is abundantly (*fravân*) referred to in the Vendidad.[5]

Thus the religion of Zoroaster was observed with *khwân*[6] and

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1 '*Sûz*, lit., burning, inflammation, *i.e.*, calamity. Perhaps the word may be taken for fire.

2 یخ *yakh*, miswritten یج in our text

3 Unusual form The usual form is *âdami*.

4 *Amargand*. It is an obscure form.

5 The reference is to Chap. II, 43.

6 The stone slab on which the religious requisites of the ritual of Yasna are arranged

Then the Prophet lived in the (above) Fire-temple. He had three sons, each one of whom was a mine (*m'adan*) of grace and kindness. The eldest was Isadvâstar, who, on account of his learning (*az-'ilm*), was a leader. The second was Khorshed-chehr and the third Ûrvartûr. The first presided over the Âthornâns (priests) for 110 years; the second over the Artheshtârân (warriors), and the third over the Vâstryôs (agriculturists). He (the third) resided in Var-Jamkard.

I saw this matter in the Vendidad [1] and also heard it from Dastur Palan.[2]

Jamshed, as the first person to whom religion was taught by Ahura Mazda.[3]

In an interview with God, Zoroaster inquired, as to whom God had first taught the Mazdayasnân religion. God replied, that it was Jamshed who was taught Avesta, with a view, that he may found a school (*dabirastân*) or a theological academy (*aervadastân*) in the world. But Jamshed refused. He was pressed to accept, so that the world may have his good protection (*veh parvarashneh*) and increase (*fardûshna*) [4] and prosperity (*vardushna*).[5] Jamshed then offered to accept the work of spreading the religion, on condition, that God may be his helper (*dast-gîr*) and that, during his rule, there may be no trouble, no hot or cold winds, no death or calamity, no fraud, deceit or distress (*'anâ*). Then, God gave to Jamshed a gold-ornamented weapon, whereby he could rule well and promised him freedom from all trouble and mischief. When he got the honour (*tashrîf*) of this promise from God, Jamshed became glad and went to the world, sure of being without any affliction (*âfat*). The world prospered under him to such an extent,

1 This is a reference to Chapter II, 43, where Ahura Mazda, in reply to Zoroaster, says, that Urvatadnar and Zoroaster were the priest and ruler of the Vara built by Jamshed. If we take, that the author refers to the *kisseh* (story) which follows, then the reference is to the beginning of the second chapter.

2 This couplet is a reference to, what we will see later on, the fact that Dastur Darab Pâlan had taken his early education before his father Pâhlan.

3 Our text has no heading here, but as the subject is a little different, I have separated it from the preceding part.

4 Pahl. *fradâshnih* [illegible] (Av. *fradatha*)

5 Av. *Varedatha.*

The king thereupon asked for more miracles in order to be convinced. Thereupon, Zoroaster produced before the king the fire, *Meher bar zin*, which he had brought from the heavens and the Cypress known as Kashmar [1] which was a holy spiritual plant. Then Zoroaster erected a mansion for the Fire *Meher bar zin*. He prepared a dome raised on four golden walls, painted with small palm trees (*saurhâ*) [2] with the help of pointed (*nauk*) tools (*parkâr*). There were the pictures of the ancient kings with maces, bows (*kaus*), quivers (*tarkash*) and arrows, and also pictures of distinguished heroes. When this edifice was finished, the sacred fire was installed therein, and they informed the whole world about the event. All came to worship and tried (*tokhshâ budand*) to recite the Avesta. They prayed for the fulfilment of their desires and for penitence.[3] The miracle in the matter of this fire was this, that it burnt without wood. By the grace (*fazl*) of the Beneficent Lord (*zû l'minn*), it remained brilliant without any sandalwood and incense (*hizm va bui*) and without any special care.[4] It gave out no smoke. Then in its (Fire-temple's) courtyard (*sahn*), the noble cypress tree was planted and it flourished (*gasht pâlideh*) in that age (*dâd*). On its leaves was written : " O King Gushtasp ! Accept this good religion." The king was astonished at the miracle, and he, with others, accepted the religion ; and sorrow and grief [5] were turned into quiet. Seven years after, the tree grew into a big tall tree, measuring, in height and breadth, forty [6] cubits (*rash*). The world was astonished at those (miraculous) proofs (*barâhin*) and they showered pearls on its top (*farq*).

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1 *Vide* my paper on " Cashmere and the Ancient Persians " (J. B. B. R. A. S., Vol. XIX, pp. 237–48. *Vide* my Asiatic Papers, Part I, pp. 109-10).

2 MNK. has صوریزر

3 The word is هیاری. There is no word like that in Persian. It may be هیائي, *hayâ*, penitence, or هیاري (or هیارنی, *hayarâ*), astonished.

4 *Tak va pu*, lit., run and search ; hence, diligent inquiry (Steingass).

5 The word is آگفت, *âgift*, affliction.

6 The first word for forty is چل used for چہل.

Then Zoroaster, learning all these, asked for immortality from God, so that the people of the world may take that as a proof (*burhân*) of his prophetship. God replied; that, if he liked, he could do it ; but, when he created Zoroaster, the cursed Âhriman had brought forth from hell a *div*, named Tur. So, God said, "if I make you immortal, he also would remain immortal.[1] Then, nobody would know of Resurrection. By his wounding you, your soul will attain heaven and he will go to hell." Thereupon, Zoroaster made obeisance and accepted the decree. When he was returning from this interview with God, he found his way blocked by *divs*, who tried to make him (Zoroaster) impatient (*nâ-shakîb*). Thereupon, Zoroaster recited Avesta with loud and sweet voice. Thereupon, the *divs* disappeared (*nidâ*, lit., became lost).

When 50 years of the reign of Gushtâsp had passed, then Zoroaster descended from heaven to the earth, sitting on a splendid throne. He came down from the nine heavens (*neh aiwân*) to the palace of the king, which cleaved (*tarqîd* or *tarkîd*) and gave way to Zoroaster's throne, and then re-arranged (*i.e.*, closed) itself as before. He came over, above the throne of the king, like the sun or moon from the sky. There were Jâmâsp and other courtiers before the king. Zoroaster came down from his throne and placed there the seed of the Cypress, and the Fire and the Avesta (books) which he had with him on his throne. Then, his throne immediately disappeared in the same way as the Pleiades disappear with the light of the day. The king was astonished at the miracle and invoked [2] the name of God. He then made inquiries from Zoroaster about his brilliant (*darakhshandeh*) throne and about himself. Zoroaster explained his message and said that he had come to open [3] the path of religion for mankind. He blessed the king in the language of the Zend-Avesta.[4]

1 The Pahlavi writing (Bahman Yasht, chap. II), which refers to this subject, makes the matter clear. God had decreed, that the death of Tur barâ Tur should come at the hand of Zoroaster, who, while killing him, was himself to be killed. (*Vide* my Lecture on Zoroaster in my જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએઝો, Part I, pp. 131-152.)

2 Lit., called on tongue (*zafân*).

3 *Vâ namûdan.*

4 This is a reference to the Afrin-i Spitâmân Zarthusht.

spirit of Zoroaster. When weighed (*sanjid*), the spirit of Zoroaster weighed more. God then made Zoroaster great in both the worlds. When Zoroaster heard God saying all this, he asked, whether he was created superior (*gerâmi*) to the six Ameshâsfands. God replied: "O my dear Prophet, promulgator of my religion (*din-bar*)! why superior? Nay more. All [1] the Ameshâsfands are delighted (*ndzend*) with thee." Then God gave Wisdom, called All-knowledge (Harvesp-âgâhi), to Zoroaster in the form of a milk-like liquid (*âb*), not that kind of liquid (water) which you fetch from a well (*bîr*). He asked him to drink it. Zoroaster did so, and all secrets, from the bottom of the earth (*sarâ*) up to the heavens, became known to him—all secrets whether amounting to the number of the sand of the sea, or the leaves of [2] trees, or the drops of rain (*qatrât-i matrât* [3]), raining pearls; all secrets of the souls in heaven or hell, of the soul of Jamshed or of that great hero Kersâsp, who had, for his faults, fallen into the dark abyss of hell, coil under coil like [4] the snake.

Zoroaster, when he saw (from his above acquired power of knowing the secrets of others) the conditions of Jamshed, he had compassion on him, and, intervening before God, got him released.[5] Thereupon, Jamshed stated his whole case of how God had at first favoured him and how Ahriman misled him and led him to egotism (*manî*).[6] He then advised Zoroaster to be loyal to religion.

Zoroaster then saw before God (books of) the Avesta which were 21 in number, and in three divisions (*behr*). The first seven were on creation (*âfrinash*) and Zoroaster knew them by his vision (*bînash*). The second seven were on medicine [7] and prognostications (*raml*). The third seven were on religious matters.

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1 The word in our text is miswritten for كل, *kul*, which we find in MNK.

2 Reading Barg-i ashjâr.

3 *Matar*, rain.

4 *Pichâ pich*, involved.

5 This is a reference to Jamshed's punishment for mispride.

6 MNK. has for the last word for the line بسفتم instead of مفتم of our text. *Siftan* means "to make thick, firm, strong".

7 MNK. gives the correct word *tabâbat* and not *tabayat*.

Asfandârmad inspired him from God and asked him to carry arrow and bow and to put a feather in the notch (*sufâr*) of the arrow, so that when the arrow fled from the bow (*qaus*), it might go double the usual distance. Minocheher accepted the inspiration thanking God, and won the war.

Faridun, from whose son Irach, Minocheher was descended, had once crossed the river Arvand without a boat. He had captured the unholy magician (*sâhar*) Zohâk, who had ruled for 1000 years, and imprisoned him on Mount Demâvand. When God, the creator of the corporeal world, revealed to the world the *khshnûmans*[1] of the Ameshâsfands, he declared *khshnûmans* for only two mortals, *viz.*, (1) Faridun[2] who was entitled both as Mobad and as the King, and (2) Zartusht, without whose *khshnûman* no *yazashna* can be performed[3] and who had increasingly continued the worship of the one God for 10 years. When God had a conversation (*ham pursê*, lit., asking one another) with him, he informed him of everything (lit., seed, *kisht*) and made him enlightened (*kharehnâk*). He said to Zoroaster, that He first created the soul (*râh*) of Zoroaster and showed it to Ganâ-mino. Then, both the worlds were created, and then were created the angels with heaven and the skies. By virtue of the good fortune (*yamn*) of Zoroaster's soul, Space and Time (*zamîn* and *zamân*) were created. In one side of the balance (*palleh*), he placed both the worlds and every fundamental thing and superstructure (*kân va makân*). In the other scale was placed the

1 Avesta [illegible], propitiation (Yasna, III, 1, LXVI, 1) from *khshnu*, Sans. क्ष्णु, to be pleased.

2 For the *khshnûman* of Faridun, *vide* the Nirangs bearing his name. *Vide* my paper on "Charms or Amulets for some diseases of the Eye" (Jour., Anthropological Society of Bombay, Vol. III, pp. 338-45. *Vide* my Anthropological Papers, Part I, p. 48). *Vide* also my paper on "The Jashan-i Burzigarân (Jour., Anthropological Society, Vol. V, pp. 398-405. *Vide* my above book, pp. 128-29).

3 For the *khshnûman* of Zoroaster, *vide* Yazashna IIa, III, 2. *Vide* K. R. Cama's પેગામબર અશો જરથોશતના જનમારાનો એહવાલ, 2nd ed., by T. D. Anklesaria p. 344.

I give this and other matters, agreeing (*dam-ṣâz*) with what is said there.[1]

An Account of Prophet Zoroaster and of his ancestors.[2]

God had sent the Prophet from the family of Faridun. None was celebrated (*khanideh*) like him. His existence was a brilliance (*nûr*) created out of dust.[3] I give his geneology (*insâb*). He was born of Pourushasp whose ancestry ran thus: Paitirasp-Haêchatasp-Aurvadasp-Chakhshnûsh [4]-Paitirasp [5] - Hardarshan [6] - Hardâr - Aspitâm (spitâm) - Vîdasht - Ajim (Azim) - Rajashna - Dûrânsarûn - Minocheher - Irach - Faridun.

Among these ancestors of Zoroaster, one was Minocheher, of whom enemies (*a'dâ*) of religion were always afraid (lit., were burning). At one time, when the king, before whom the lion was as weak as an old fox, was under some anxiety as to how to be successful (*fîrouz*) in the war (*nâvard*), which he was fighting against Tur and Selam, inspiration (*ilhâm*) from God came to him through the angel Asfandârmad. Before the time of this warlike (*sarûr*) king, feathered arrows were not in use (lit., arrows had no feathers, *parr*).

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1 Here are repeated the 5 couplets referred to above (*vide* p. 65) which are given in p. 48, ll. 23-27.

2 The geneology is based on Bundehesh, Chap. XXXII.

3 گل, *gil*; or, one may take it as flower, *gûl*.

4 The line referring to him runs thus که آن کلین ز چخشنوس است. Here the word کلین, *kûlin*, may be taken as coming from گل, *kul*, *i.e.*, all. The meaning may be: "All these come down from Chakhshnush." MNK. gives the word as کلبن, *kulbun*, which may mean "the origin of all". MNK. gives the name as اسپ نوش چخش which is wrong.

5 Miswritten as Patrasp. MNK. correctly gives it as Paitirasp. The Bundehesh (XXXII, 7) also gives similarly. He is spoken of as "chosen of 5 horses" *guzideh panj asp*. The word *panj* is miswritten in our text. MNK. gives it correctly.

6 He is spoken of in our text as one whose works were of joy (*shâdikunashn*). MNK. gives صافی کوشن. We have no Persian word as کوشن. So, it may be taken for کشن (*kashn*) which means "large, ample". Then, the sense would be something like: "He was much of Purity (*sâfi*) or Simplicity."

throw him into hell. Three thousand thirty years passed in this state of affairs. Kayomars, on death, gave his dead body to the earth, just as Gâvyôdâd had done before him.[1] His seed remained concealed in the earth and was watered by two angels. Neryosang kept and watched over two-thirds of it (the seed). Spendârmad had the remaining one-third, so that, it may remain undestroyed (*bi-agâft* [2]). The seed got purified (*pâtideh*) by the heat of the sun. After a period of 15 years, a pair Mashi and Mashyâna arose out of that seed. They were named Hauwa (Eve) and Adam [3] and they became the first parents of mankind. The time was free from any molestation from the *Dîvs*. They milked the milk of the cow and, turning to the north, poured (a little of) it there,[4] because in that direction was the way of the *Dîvs*. Fifty years passed over this affair and they did not know each other as male or female.[5] Then, after a time, the angels gave them knowledge of that fact and thereafter they entertained sexual desire (*zauq*). Then a pair was delivered, one being male and the other female. The male child was named Siâmak and the famale Vashâ as mentioned in Pahlavi characters.[6]

From Siâmak was born a pair, the male of which was named Frâvak and the female Farâk. From Frâvak were born seven pairs, from whom has descended the whole population of the world. The first pair was Hoshang and Gûjak. The Iranians have descended from them. The second pair was Tâz and Tâzîk. The Dasht-i Tâziân (the Desert of the Tazis or Arabs, *i.e.*, the Arabian desert) was their place and the Tâzis (Arabs) have descended from them. O wise man [7] ! thus were descended from these seven pairs men of the seven regions. This account is given in Pahlavi [8] and

1 *Cf.* Bundehesh Chap. XV.

2 Lit., without blight. آگفت, blight.

3 Bundehesh, XV, 2, speaks of them as Matrô and Matroyâô which words are another form of Mashya and Mâshyoi.

4 *Cf.* Bundehesh, XV, 19.

5 *Ibid.*, XV, 20.

6 Vasâk of the Bundehesh (Chap. XV, 25).

7 *Goharvar*, lit., carrier of intelligence.

8 The Pahlavi Bundehesh (Chap. XV) is referred to.

corn and plants. Gayomard, with good thought, selected (*i.e.*, gave birth to) man and made him smiling. He blew the holy soul into it. The first advantage that resulted to the world from him was, that pure metal (*ayôkhshush*) [1] was discovered. Kayomars discovered iron from the earth. He invented (*masnû'*) this workmanship (*san'at*) for the world. Three thousand years passed over the above state of affairs. Then crime (*tabâh-kârî*) appeared in the world and many took to (lit., became awake in, *gashtand sâhir*) wrong paths (*gûm-râhî*).[2]

Account of Kayomars and of the seven pairs that came into existence after him.[4]

The cursed Ahriman came up from the bottom of the hell with his *Dîvs*, and, making holes [3] (*surâkh*, *i.e.*, creating defects) in the earth and the sky, raised a war against the spiritual heavenly beings. The latter defeated him and

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it is. I think the last word *kâst* (کاست) is *kâsht* (cultivation). What seems to have been meant—and we have the Bundehesh to support us in our interpretation—is, that on the death of the cow or the first representative of the living creation, there were produced trees and cultivation. I think the word *bikaji* is miswritten for some other word meaning vegetable (گیاه). If we take the line as it is, *kaji* means croockedness or destruction and *kâst* means diminution. Then the meaning would be, that on the death of Kayomars, there appeared destruction and diminution. But, we learn from the Bundehesh, that what is meant is quite the converse.

1 Avesta *ayangh* (Sans.अयस्, Pers آهن, iron) and *khshûsta* (Pers. شسته, washed, purified) from Av. *khshud*, Sans. क्षुद्, Lat. *cud-ere*, Pers. *shustan*, to moisten, to wash.

2 The writer of MNK. first copied the last seven couplets of our text beginning from نخستین and then struck them off saying in pencil رد است (*i.e.*, is cancelled). I think this copyist is justified in cancelling, not all the seven couplets, but the last five, because we find them repeated further on (p. 49 of our text, last 5 couplets). I think the latter is their proper place. They are there properly applied to God (Dâdâr, last but 4 line, p. 49).

3 *Cf.* Bundehesh, Chapter III, 12, 13, where Ahriman is represented, on roz Oharmazd and mâh Fravardin, as shattering the heaven (*âsmân shekast*. *Vide* my Bundehesh, p. 14) and as piercing the earth (*denman zamik sûft*. *Ibid.*)

4 MNK. gives a different heading which is

در باب خرابی کردن اهرمن بد نیا

The subjects treated under this heading has been worked out from the 15th Chapter of the Bundehesh.

showed in it all (His) workmanship. Then He created water and made it pure (*tâhir*). Then, He created land, so that man can live upon it. When land began to move over water, He fixed it by the nail.[1] Having (thus) fixed the land, He created trees over it, perfect (*tâmm*),[2] and of various colours and species—grain (*hab*) and corn by ass-loads over ass-loads.[3] Then, He created the cow (*gâv*) and created animals [4] out of it. Many good things result from this creation of the cow (*gâvyôdâd*), especially these three things : When the cow devoted [5] itself to the ground,[6] twelve species of trees grew there. There are 55 species of eatable grain (*jûrdâyân*) for men.[7] You will find a reference to it in (the chapter of) "*adâkhyâ ashâ Mazdâ*".[8] All the cattle were produced from the left side of the cow. When Kayomars died, there appeared cultivation from his right side.[9] From the cow have come into existence, animals and men and

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1 Read *mîkh* for *mîj*.

2 The word *tâm* also means a few. Then it would mean "A few trees".

3 *Kharwâr* is the measure of 100 Tabriz maunds.

4 MNK. gives چرنده ۵, *i.e.*, grazing (animals).

5 *Tan dâdan dar*, to devote one's self.

6 MNK. gives "*tan dâd bar pâi*". The corresponding rhyme in the second line is "*zan jâi*".

7 *Vide* the Bundehesh, chap. XIV, 1, where it is said that, when the primeval ox passed away, there came out of it 55 species of grain and 12 species of medicinal plants (*vide* my Gujarati Translation of the Bundehesh, p. 49). According to the 27th chapter of the Bundehesh, animals and grain and plants proceeded from the primeval ox. The grains consisted of 55 species and medicinal plants of 12 species (*ibid.*, p. 121).

8 This is a reference to the sentence " At akhyâi ashâ Mazdâo urvarâo vakhshat " etc. in Yasna, Hâ 48, s. 6, where it is said that " in the first creation of the world, Ahura Mazda grew vegetable, through Asha, for it (*i.e.*, cattle) ".

9 It is rather difficult to determine the meaning of the couplet which runs thus

کیومرث گزین از جانب راست
پدید آمد همی بی کجی وکاست

I think, we must take the word بهشت or جنت understood before گزین. *Behesht-guzin* or *jannat-guzin* is used for the dead. So, what is meant seems to be " when Kayomars became the chooser of the paradise, *i.e.*, when he died ". Here, Kayomars is used for Avesta *Gaya-marethana*, wherein the word *Gaya* is cow. Perhaps the word گزین may be derived from گزاردن, to pass away, to leave or quit (the world), *i.e.*, to die. The second line also is difficult to understand as

The Creation of the World and Man.[1]

Look to the wonders of the workmanship (*san'at*) of the Artificer (*sani'*). He created the world like an egg. Land is the red (of the egg), and water the white. The sky is like its shell. You know this (*in tô* [2] *daryâb*). When the sky was first created, He (God)

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nâmeh and the Pahlavi Bundehesh. The first column nâmes the heavenly bodies, moving in one or more constellations, according to the Farziât-nâmeh.

The Twelve Constellations according to the Farziât-nâmeh and the Bundehesh.

Names of the heavenly bodies moving in the constellations.	Farziât-nâmeh.	Bundehesh.	Astronomical names.
1 Mah (Moon)	1 Panj-pâyê	1 Kaljchang (P کالچنگ)	1 Cancer the Crab
2 'Utârid (Mercury)	2 Jauza	2 Do-patkar or Do-paikar (P. دو پیکر)	2 Gemini
	3 Sambalê	3 Khushak (P. خوشه)	3 Virgo the Virgin
3 Zuhareh (Venus)	4 Saûr	4 Tora (P. تورا)	4 Taurus the Bull
	5 Maizân	5 Tarâzuk ترازو	5 Libra the Balance.
4 Khurshed (Sun)	6 Shîr	6 Sher (شیر)	6 Leo the Lion
5 Behrâm (Mars)	7 Hamal	7 Varak (برة)	7 Aries the Ram
	8 'Akrab	8 Gazdum (گژدوم)	8 Scorpio the Scorpion
6 Barjis (Jupiter)	9 Qaus	9 Nimâsp (P نیم اسپ, lit., half-horse)	9 Sagittarius the Centaur
	10 Haut	10 Mâhik (P. ماهی)	10 Pisces the Fish
7 Kaiwân (Saturn)	11 Dalu (دلو)	11 Dul (P. دول)	11 Aquarius the Water-bearer
	12 Jadi	12 Nahâzik (P. نهاز, he-goat which leads the flock.)	12 Capricorn the Goat

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1 Our text omits the heading which is given by MNK. as در باب پیدا یش دنیا و آدم.

2 MNK. gives '*do*'. *Daryâb*, is also another form of Daryâv the sea. So, if we take this reading, it may mean, "These two (*i.e.*, the land and water) form the sea."

(*Panj-pâ*). He placed Mercury (*'Utârid*) in the second circle and settled for it two constellations—the Gemini (*Jauzâ*) and Virgo (*Sambalê*). Know clearly, that He placed this in a kind of hidden (or spiritual, *minôi*) relationship. He allotted the third circle of heavens to Venus (*Zuhareh*) as a mansion (*mâvâ*) for its movement (lit., dance) and enjoyment. Its constellations were Taurus (*Saur*) and Libra (*Maizân*). In the fourth heaven was the place of the Sun who moved about in the constellation of Leo. In the fifth heaven was the mansion of Mars (Behrâm). His constellations were Aries and Scorpio. In the sixth heaven was Jupiter which moved in the constellation of Saggitarius and Pisces. In the seventh heaven, Saturn was unfortunate (*manhûs*). He was imprisoned in the constellations of Aquarius and Capricorn. Saturn is a perverse Satan among all the stars of those high (*naih*) mansions. In theft, uncleanliness, deceit and fraud, this demon is a juggler (*'aiyâi*) and a pick-pocket (*tarâi*). He has been kept away on the seventh sphere, because he sends forth all kinds of calamities, evils, etc. These calamities, evils, etc., fall (from the seventh sphere) on the sixth, and from there, on the fifth ; and from there, on the fourth where the Sun is the master of the sphere (*târam*). They are destroyed (lit., burnt) there by the heat of the Sun and their burnt ashes fall on the sphere of Venus (*nâhid*, *i.e.*, on the third sphere). From there, they fall helplessly (*bi-mu 'awal*)[1] on the second and then on the first. From there, dust (or dirt) falls on the earth, and from its unlucky things (*nahs*) prosperity turns into ruin (on the earth) and misfortunes come to men. Had its (Saturn's) place not been in the seventh sphere, it would have robbed (*rubûdê*, *i.e.*, destroyed) the whole world. In the eighth heaven, one gets all the recompense of his deeds by the decrees (or orders, *ahkâm*) of the aspect of heaven (*hai'ât*) and the support of the stars. All the mansions of the heaven (*manâzel*) move together with the heavens.

O Dârâb, son of Dastur Pâlan ! speak out all the explanations of the science, as given in Pahlavi.[2]

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1 *Mu'awal*, a helper, a place of confidence. MNK. gives معول, *m'alul*, an effort Thus, " without an effort ".

2 I give below the names of the constellations as given by the Farziât-

DASTUR DARAB PAHLAN'S

KHOLASEH-I DIN

Introduction.

PREFACE (*sar-nâmeh*).[1] In the name of God. The Powerful, Brilliant Shining God, by his power, created the heaven (*falaq*) and placed therein, spirits (*arvâh*) and angels. He gave life to men, animals and birds, and made them move about (*kard dar sair*).[2] He brought about (lit., allotted, *kard masqûm*) existence out of non-existence (*i.e.*, destruction ; lit., concealment ; *maktûm*). He can again bring about non-existence from existence. He makes evident what is concealed (*katm*). He created the universe during six times[3] and arranged it (*muhyâ*) at the proper time.

Creation of the Sky.[4]

He made the sky revolve and decorated it with stars. He painted (*musauwar*) it and did not make it (the sky) like a round (*mudawar*) roof (*saqf*). In the midst of the sky (*i.e.*, under it), there are earth, water, air and fire. It has 12 constellations and 7 commanding planets. He created seven heavens. He entrusted the Moon to the first circle and placed it in the constellation of Cancer

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1 MNK. (Meherjibhai Nowrojee Kutar's MS.) very properly heads this portion as دیباچه, *i.e.*, Preface. In this first portion, after naming God, the author, in His praise, describes the very first creation, *viz.*, the heavens with the seven heavenly bodies and the twelve constellations. This description gives, as it were, interesting Iranian fork-lore about the movement of the heavenly bodies. The author follows the Bundehesh in several respects.

2 MNK. gives this line as درو جهان داد وجهان هم کرد اومسیر. The line, as given in our text, presents a better and more correct reading.

3 This is a reference to the six gâhambârs.

4 Neither our text, nor MNK., gives this heading, but here, the Dibâchê can be properly said to end, and the subject proper to begin.

house of a Dastur or Mobad and ask his help.

GOÂD.—Deal with jewels (*guhar*). Repent of sins. Be partner with others. Do all good acts from which the angel of Wind can have further strength.

DEPDIN.—Perform new work of industry. Bring your wife to your house, so that, in time to come, she may give you a male offspring.

DIN.—Perform religious acts. Go to religious societies and assemblies. Adorn your children.

AKSHISANG.—Hear advices from the wise. Kill *kharfastars*. Arrange for marriage affairs with a house-lady or house-lord. Present adornments and dress to children. Give them dress (*vastarg*) and ornaments. Attend to the grievances of those who bear their grievances to you.

ASTÂD.—Attend to those who are related with or dependent upon you (وابستگان). Give them wages and rewards. Punish the guilty. If you have to collect things, whether camels or cows or horse, do that on this day.

ASMÂN.—If you want to borrow or to lend, do that work on this day. Cut your nails or hair and wash. Do works relating to caravans. Go on long journeys. Enter into transactions about gold and silver.

JAMYÂD.—Decorate your house. Plant all kinds of trees and cultivate. Put into your treasury (*ganj*) silver or gold. Take no medicines on this day.

MÂRESPAND.—Have medicine or remedies on this day. Show yourself to your wife so that intelligent children may be born. Have interviews with the great.

ANERÂN.—Think of a new work on this day, and, when profit results from that work, set apart a share for good charitable works.

day. Celebrate joyful occasions.

TIR.—Send children to school (*dabirâstân*). Teach archery and arts of warfare on this day. Do all works relating to wells, streams, rivers and bridges. Cultivate ground. Clean your body and soul.

GOSH.—Purchase houses. Relieve distress. Do all works relating to cattle, to arms and cultivation. Have less of meat diet and live on milk diet. Adorn, on this Gosh *roz* and on Aniran *roz*, the horns and the hoofs of cattle with various paints. Have dealings of sale (بيع, *bai*) and purchase (*shera*, شرا) of grapes and dates.

DEP MEHER.—Cut your nails and hair. Do works of art and learning. Go travelling.

MEHER.—Do works of courtesy and kindness. The inferiors may pay respects to the superiors, and the superiors may pardon the faults of the inferiors. Have sales and exchanges and transactions of commerce. Forget quarrel (*naza'a*) and revenge. Works for the protection of cities, countries and villages may be undertaken on this day.

SAROSH.—Seek works of art and learning and do works of art and literature (*dabiri*). Do acts of leadership, protection, justice and munificence (*bazal*). If you have to fight, let it be on this day. Bathe and cut your nails and hair. Put on new dress. Write letters to friends.

RASHNA.—Do all righteous works. Never swear on this day.

FARVARDIN.—Do your duty towards the Holy Spirits. Celebrate Darun, Afringân, Myazd, Yazashna. Commemorate the dead with milk and wine. Seek friendship.

BEHRÂM.—Have on this day works of warfare, assembly, riding, arms and hunting. Present adornments (*pirâ* from *pairâstan*) to wife and children. Put on new dress (پيه مورزد).

RÂM.—Do all joyful acts, whether the joy is to be sought from one's wife or from food or from dress. Go to the

oppression or trouble. Visit the great and the high.[1]

ASPANDÂD.—Seek for a wife for yourself and for others. Go to the house of your wife or let the wife come to your house. Cultivate land. Give in charity. Be truthful. These add to pleasure and lessen *(zadud)* grief. Build and decorate buildings.[2]

KHORDÂD.—Dig wells, have new cultivation, water trees, collect harvest. Whenever you have to inaugurate a new thing, do that on this day.

AMERDÂD.—Clean your body and your soul on this day. Examine (آمار, calculation, search) your granary. Improve waste land. Attend to trees, cultivation and meadows (*râgh*).

DEPÂDAR.—Do all that is asked to be done. Pare your nails. Comb (*shânêh*) your hair.

ÂDAR.—Address yourself to Âdar Yazad. Ask for blessings from God. Be industrious. If there is any business to be transacted with great men (*buzargân*), let that be done on this day. Make new movements, whether at home or in journey. Cook as much less food as you can on this day. Place fragrance on fire.[3]

ÂBÂN.—Do all works relating to water, *e.g.*, building of fountains and bridges, watering (جردا *jurdâ*) barren country, preparing aqueducts (*kariz*) and canals, digging wells from the bottom (*tak*).

KHURSHED.—Commence difficult works on this day. Go travelling. Have cultivation and plant berries (حبوب). Send children to school for the first time.

MOHR (MÂH).—Praise the virtuous and study religion. Difficult works can be undertaken with ease on this

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1 All these advices are in view of the fact, that Sherivar presides over metal, money, sovereignty

2 All these are enjoined, because Spendârmad is a female deity, presiding over earth, whose fertility is compared with that of a woman that bears conception.

3 Parsees generally avoid on this day the roasting of dried fish, which emits bad smell

(ونيا),[1] so that they became blind. 2 Deafness which makes a man helpless (*bi-túsh*, lit. without provisions, *tosha*), 3 Quarrel (*nâ âshti*). Quarrel creates revenge in one's heart which, in its turn, produces uneasiness, and ruins a man and his family.

The detail of every day in Pahlavi.

This detailed account of all (thirty) days is in Pahlavi and I turn it into (Persian) verse. There is in prose (*nasr*) another commentary (*tafsír*), but there are doubts about it. It is not approved by wise men (to say) that *this* day is bad or unprofitable (*zabûn*) and *that* is profitable (*i.e.*, the wise take all the days to be equal). "O Darab Palan, collect in this book what you think best, so that (all) the 30 days may be helpful to you, and God be pleased with you."

(Then follows an account of the characteristics of the Yazatas presiding over the thirty days, and of what men may do on each of these days.)

Roz Hormaz.—On this first day of the month, you may prepare an account of all your property, be pleased, have regard for Dasturs and Mobads, and put on new dress.

Bahman.—Do wise acts, visit the wise, consult friends, be friendly even towards enemies, and put on new good dress.

Ardibehesht.—Go to a Fire-temple and seek for love (*dushdrm*) for Din Yazad who is glorious (روشن).[2] Prepare (*serishtan*, lit. to mix up) medicine [3] and take it.

Shehrivar.—Be cheerful. Associate yourself with (گمارشن lit. to sew) chiefs, the great, the experienced. Pay the wages of the army, so that (in return) there may be plenty (*vafu*) of money with you. Pardon the sinful and the faulty. Give alms to the poor and relieve them from

1 *Wanyah*, ونيه, languor.

2 Our text gives اوشن for روشن which is given by MNK. If we read, as it is in our text, the word is '*avshm*' the wild Marjorum, which, according to the Bundehesh (XXVII), is the sacred flower of Ardibehesht.

3 This seems to be a reference to the Ardibehesht Yasht, wherein several kinds of physicians are spoken of. One of these is "Urvara baêshaza, *i.e.*, Doctor of Drugs".

the deceased have an inclination for these. These things, when placed before the Darûn, please the souls. On the anniversary day itself, celebrate an Yazashna of Asho Farohars, Myazd, Darûn and Âfringân.

Then, after the death of one, a Geti-kharid shall be performed and a Bareshnûm given and Patet recited for one year ; four Vendidads shall be celebrated in honour of Sarosh. Then, every year on the *roz* (day) and month (of death), an Yazashna, Darûn, Âfringân and Myazd shall be performed. All these, if performed for years together, will be like incrustating (*andavad*) pearls on the string of symmetrical order (*silk-i-nazm*). "I have related here what I have seen in the Rivâyat. This account of one's necessary duties is finished.[1] I have said what is contained in the Rivâyets of religion and nothing more. "O Darab Palan! You prepare a summary (*mujiz*), because this religion has no excess or extreme (*nâhayet*)."

Details of Roz-nameh[2] and other admonitions.

I saw written in Pahlavi other admonitions about the way of religion : The Sun gives orders to men thrice a day—morning, noon and evening (lit. the end of the day's work). He says at the time of dawn : "O Men ! God says to (*avi*)[3] you : 'Try to do righteous deeds. I have made life like the house of guests. I leave thy threshold to (the cause of) virtue'." In Rapithavin gâh, he says : "Try to seek a wife (*i.e.*, to lead a married life) and to create a progeny." In Ushahen gâh, God, out of pure (*mahz*) kindness of his existence (*vajud*), says : "Repent of your sins, and I will pardon the sins which you have committed through ignorance (*na-dânista*). Recite (Khorshed) Nyâish thrice a day with this intention (*niyat*, *i.e.*, to ask for pardon)."

Three Great Diseases.

Ahriman has created the following three diseases which are worse than all other diseases. 1 He closed the eyes of the world with slowness (or languor,

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1 This line shows that the Farziât-nâmeh proper is finished here.

2 Day-book, *i.e.*, book in which is given an account of the characteristics of the Yazatas presiding over all the days. This heading should most appropriately apply to the next but one subject.

3 [illegible] is Avesta *avi*, to : or the word may be Pers. *oy*, *i.e.*, Lo, behold.

recited, as it helps the (soul in) passing over the (Chinvad) bridge. This Dahmân recital should be done in an early hour (*gâh-i nao*, lit. new time), before the rise of the sun, with whose rise (*sharq*) the whole world entertains new hopes. On the occasion, all relatives and dear ones shall assemble together and recite Nyâish and Yasht and Patet, and Darun, Âfringân and Yazashna. They shall then (on the fourth day) eat bread and meat, whereby the mourning is put away. On the 10th day, Bâj, Âfringân and Yazashna shall be recited in honour of the Holy Farohars (spirits). On the 30th day, the Sirouzeh (Bâj) shall be consecrated. In Bâj and Afringân, offerings shall be placed. The second Bâj to be recited with it (*i. e.*, the Sirouzeh) is that of Farohars (Ardâfarosh) and the third that of Sarosh. A suit (*dasteh*) of clothes has been enjoined by the Prophet to be consecrated (and to be given) to the Dasturs. The suit should be befitting the condition (of the family). Every month, and at the end of the year also, ceremonies like those of the Chehârûm (fourth day) shall be performed. The Ardâfarosh, Darun and Âfringân shall be celebrated on the 31st day. Every month the Yazashna, Darun and Âfringân in honour of the Asho (Farohars) shall be celebrated. On the occasion of the completion of six months, celebrate, on the first day, Darûn, Âfringân and Yazashna of Si-rouzeh. On the day of the proper day (*i.e.*, on the day proper, *roz-i rozeh*), celebrate the Yazashna of the Asho (Farohars) and Darûn and Âfringân. These celebrations will draw the blessings of the holy departed ones upon the children and the women of the family. The departed holy ones will increase your daily income (*rozi*) during that year and will give you all comfort. Then, thereafter (*i.e.*, after the sixth month), celebrate Myazd, Châshni every month, till the end of the year, according to your means (*andâzeh-i hâl*). At the end of the year, on the first day, which, of all the previous days, is the most exalted (*sâmî*) day, Darûn, Bâj, Âfringân and Yazashna of Sirouzeh shall be celebrated. The second *bâj* shall be of Asho Farohar and the third of Sarosh. With the *bâj* of the Farohars shall be consecrated a suit of dress. Have, for consecration, the best of fruits, wine, fish and other eatables, because

The whole assembly *(anjuman)* shall then finish the *bâj* and give up the *paiwand* and recite the *namâz* of the Dakhma with gracefulness *(ba arvand* با روند*)*. Then all shall take *âb-i zar* and recite Sarosh bâj. They shall then perform ablutions *(vazû)* with water and recite Nyâish and Patet. Then returning home they all shall have a bath.

Then, the following observations shall be attended to. A lamp shall be kindled at the distance of three steps from the *kashas* and near the head of the corpse.[1] For three nights, there shall be a lamp near the Dakhmâ, at about 300 steps' distance from it. For three days, there shall be the recital of Yasht (*i.e.*, Yazashna) of Sarosh during the day, and of Vendidad at night. The soul of the deceased is pleased thereby. Sarosh helps the soul for three nights. He is like a midwife (*qâbila*) to his mind (*be zamîr* [2] بضمیر). Sarosh guides him over the bridge. If you will not perform Yazashna and Vendidad in honour of Sarosh, he (Sarosh) will not come to the assistance of the soul, which, therefore, will be afraid of the *Divs*. For three nights, the soul is under some trouble, being frightened by the *Divs* with bustle (or tumult, انبوه *anbuh*). To the departed soul, every one of the first three nights appears like 9000 years. It gets out of condition (*bî-hâl*) owing to trouble and grief. It hovers near the Dakhmâ or near the spot in the house where the *kashas* are drawn, and it stays where there is fire. The relatives shall recite Avesta for three days in the house of the deceased. All the relatives shall recite a Patet in his name on the evening (*shâm*) of the third day. For three days, they shall not eat fresh meat (*tâzeh gûsht*). They must do nothing, whereby Ahriman may catch another person in the clasp of death. On the third night, in the Ushahen gâh, the following four *bâjs* may be consecrated: 1 Rashna-Âstâd; 2 Râm; 3 Sarosh; 4 Ardâfarosh. With the fourth *bâj* (Ardâfarosh), a good suit of white linen shall be consecrated, and offerings of all kinds of fruit and wine shall be consecrated by a Herbad. On the fourth dawn, the Dahmân (Âfringân) shall be

1 The word "*shab*" is, even now, applied by some to the dead body itself.

2 In the text *bi-zamar* is miswritten for *be-zamîr*. MNK has *be-zamîr*.

house without پاره کردن.[1] While carrying the body, the face should point to the direction of the Dakhmâ. The Nassâsâlârs, carrying the body out of the house, shall entrust it to carriers (*hammâlân*).[2] Zoroastrians should follow the body. They shall in the end bathe for purification (*safâ*). They shall follow the body with *bâj* and *paiwand*, so that for every step that one goes after the dead body, he gets, recorded by Meher Davar, a recompense worth one *tanâfur*. One *tanâfur* is equal to 15 *sers*. For every step while coming and going (*âmad-shud*, *i.e.*, both ways, going to the Tower and returning), he gets one *tanâfur* in return. Again, that religious procedure pleases the departed soul. His going increases his righteousness and his return decreases his sin.[3] On reaching the Dakhmâ, the carriers shall entrust the body to the Nassâsâlârs. Those who have followed the body shall stand at the distance of 300 steps from the Dakhmâ. They shall make the *sagdîd* to the Dakhmâ,[4] so that the Nasu may certainly[5] not arise from the Dakhmâ. Then the body should be placed in the Tower, and then the door of the Tower shall be closed (*masdûd*) with a lock. Then the Nassâsâlârs should tear off their hand-covers and bury them under-ground.

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1 بغیر از پاره کردن شان خانه--نباید آمدن آز بیرونها نم

I do not clearly understand what ritual is meant by *pâreh kardan* which words mean "to tear". Is this tearing of the house (*khâni*) an allusion to an old custom of Central Asia of removing a dead body not from the regular door, but from an *exit*, made for the time being by breaking open a part of a wall of the house? (*Vide* Inostransev's article, journal K. R. Cama Oriental Institute No. 3 p. 7). The translator omits translating these lines. پاره means, "a limb, a relation, a relative." So, perhaps, it refers to the custom of the mourners, whether relatives or friends, making *paiwand* and forming pairs.

2 They are now spoken of as *khândhiâs*, because they carry the body on their shoulders (*khândh*).

3 *Cf.* Pa farâz *âmadan* kerfe be-avzâyâd
Pa awâz *shudan* gunâh oi bun beshavâd.
(Afrin-i Haft Ameshaspand 19)
i.e., May the recompense of righteousness increase by coming
May sin be decreased from its very origin by returning.

4 The modern practice is to make the *sagdîd*, not to the Tower, but to the dead body. Perhaps, some may justify the present practice by saying, that بدخمه "ba Dakhmê" means "near the Tower".

5 *Biqâl*, lit, without a word or saying *qal*, *i.e.*, undoubtedly.

life). The third word which you must recite is 'Visâmadicha' which means "I must be contented and patient (*shakîbâ*) at the time of death". What is meant is this: Every man is subject to some kind of grief and death. There is no other help for this except to bear this with contentment. The meaning of these three words is given in full in the Pazend (book Aogamadaêchâ).

(After this long digression on thoughts about lamentation and weeping, our author reverts to the subject of describing the funeral ceremonies.) When the dead body is, as described above, properly shrouded, it may be placed on the spot (dug in the ground as said above), but two bodies should not be placed on the same spot. The body shall not be taken to the Tower during the night, but only during the day. New hand-covers (*kiseh*) shall be given to the Nassâsâlârs (the corpse-bearers) for each corpse. The hand-covers shall be double-folded so that their hands may be free from any impurity. They shall recite the Sarosh Bâj up to "*Ashahê*" and then remain silent. Then they shall bring the bier (*gâhân*). Two holy, pure, faultless priests shall be ready for the Yasht-gâhân (*i.e.*, the Geh Sârnâ ceremony). They shall observe *bâj* and *sagdîd* and *paiwand* and recite some sections (*kardeh*) of the gathas (*gâhân*). But they must first recite the Sarosh Bâj upto Ashahê and then the Yasht-i-gâhân. During this recital. they shall not look at the dead body, but at the *gâhân*. They shall recite the whole of the (first) three *kardehs* (of the Ahunavaiti Gatha and the fourth) upto "*vanmâ drujem*" (Yasna XXXI, 4). Then they shall turn the face in another direction, so that they may not see the dead body which is being moved. There shall be another *sagdîd* for the dead body, which shall now be removed from the place round which *kashas* were drawn and placed upon the *gâhân*. Then, turning their face back, the Herbads shall recite the rest of the Geh-Sârnâ chapters, looking at the body from head to foot (lit. end) till they finish the seven chapters. Then reciting *nemaschâ*, they shall finish the *bâj*. The body shall then be taken out of the house. They shall not come out of the

entrusted to Ahriman this work of depriving a man of his life at the proper destined age of that man. If Ahriman, of his own accord, wants to destroy the world and take all to hell, he cannot do that. He cannot bring on death before the destined time (*bî-mudat*) of a man. God has made Ahriman a kind of gate-keeper (*darbân*) of hell for the punishment and allotted share (*dwakh* آرخ) of men for their sins. He gives (lit. shows) trouble (*saubat*) to those condemned to hell in proportion to their faults. He cannot do more harm to the sinners than they deserve. When God becomes kind to the dead, he calls them away from the dark hell. He pardons them and sends them to paradise. Take the instance of Jamshed and Kersâsp, who were suffering pain in hell and for whom Zoroaster interceded after a period of several years. When God became kind towards them, he gave them paradise. Had Ahriman any (independent) power, he would not have released these two persons. All persons are judged upon the Chinvad (Chinvar for Chinvad). Thus, Ahriman is only like a servant (*naokar*). So, under all these circumstances, a wise man must not weep after the dead. Weeping is the work of Ahriman, who is pleased by it. Nobody returns by (one's) weeping. One must have patience and resignation. God has prohibited weeping in the Vendidâd.[1] The ground where there is weeping is displeased. Weeping after dead is the worst of all sins. Hear, what God has said in Yazashna.

At first, say 'Aogamadaêchâ,' which means "I reach this world" (*rasam dar gaiti*). The next holy word is 'Usmichâ,' which means "I think of distress (*andi*)[2] in the world" (*i.e.*, I know that there must be some distress in one's

1 This is a reference to the Pahlavi Vendidad (Chap. III, 11) wherein the Commentators say that the fifth kind of land which feels sorry is that where mourners weep before the dead body. *Vide* Viraf, Chap. LVII.

2 These three words expressing contentment and faith in God occur in Yasna VII, 4. But in connection with death, this subject refers to the book, known as Aogemadaêchâ. The word *andi*, is the [illegible] of that book, meaning distress. Pers. انده *andi*, impediment, seems to correspond to this word. (*Vide* the Pazend Aogamadaêchâ by Mr. M. P. Madon, 1891).

the *paiwand*, and go to their usual work.[1]

In the Hâdokht Nask, it is said, that God said to the Prophet, that it is the demon Ustagwad who deprives one of his life. He is accompanied by thousands of other demons. Nobody, whether rich or poor, whether a prophet, Dastur or Mobad, a king, a wise man, or a sage, a benefactor or an unpopular person, can be free from the hold of death brought on by that demon Ustagwad. That flier high up[2] (*bâlâ ravandeh*), *i.e.*, *Kaikâus*, has not escaped from his hand. He (King Kai Kâus) also has gone away from the world. There did not escape from his (Ustagwad's) hand, Afrasiâb, the king of Turân, who had, under the surface (*tahat*) of the ground, at the bottom (*qa'ar*) of the sea,[3] built a fortress of iron, and who had ruled for 900 years, and who had built a fort of iron, with a view that he may remain safe (*fard*, lit. incomparable, single), and that he may be free from the way of death, and remain there with his goods and property. Thus all have to go away one day from this world. Âhriman (who directs the demon Ustagwad) has no power of his own. He deprives (*setânad*) a man of his life at the direction of holy God. God has

1 A practice has, since Dârâb Pâhlan wrote his book, grown up, whereby the two persons are required afterwards to have a bath. But this is not requisite. The translator refers to this new practice and says that this is not necessary. He says. એ દસતુર દારાબ પાહલનના ફરમાન મુજબ જે નસાને પરથમ શગદીદ કરાવીને પેવંદ વલગેઆ શાથે બાજ ધરીને દીનની સુરત મુજબ તે નસાને આડકે તેહને ગોશલ કરેઆ અથવા નાહેઆની કશી અગત નથી અને એજ પરમાણે આગલમો પણ એ શાહેબે ફરમાવેલું છે. મગર જે હીઆં ઉપલો અમલ કરેઆ પછે નાહે છે કે તેથી પણ કાંઈ દીનના બારગમો ખલલ પોહોચતી નથી બલકે બદનને શફાઇ છે" (p. 247, Footnote.)

2 This is an allusion to Kâus's attempt to fly to the heavens. *Vide* Firdousi's Shahnameh. *Vide* my Gujrati "History of the Kayânian Dynasty," p. 24.

3 This is an allusion to what is said by Firdousi, that Afrâsiâb had built a subterranean abode on the banks of the lake Urumiâh (Chaêchasta) for safety, where Kaikhosru caught him by a subterfuge. As he (Afrâsiâb) hid himself there and would not come out, they brought his brother Karsevaz there. When he heard the voice of his brother, he came out to see him and was arrested by Kaikhosru, who, all along, was helped by Haoma, a pious man residing in that sequestered part of the country

covered over with the shroud. Then two persons shall put on (in order to protect themselves from any possible infection) double gloves over their hands; otherwise they would be *rîman*. They must take care that no excretions fall out of the dead body on the ground; otherwise the ground would be, and would continue to be, *riman* for one year.[1] They shall then put on five bandages (*band*), if the body is that of an adult, but three, if that of a child. Then they (*i.e.*, the two persons who, taking the bâj and *paiwand*, put on the shroud, and who are now spoken of as Sanjogwâ-wâlâ સંજોગવાવાળા), shall, with the help of a sharp-knife[2], draw three *kashas* round the body. Having finished their work, the two persons shall finish the bâj, give up

1 Here the translator enters, within brackets, into a long dissertation of his own about a question which seems, at that time (1843 A.C.), to have been under controversy. Some thought, that after the removal of the dead body from the house, the place, where the body was last placed, should be cleaned at once. But the translator, Dastur Faredun Behramji Khurshedji, argued, that the place should be kept apart without being used as usual for 9 days, if the season was one when the Rapithavin gâh was recited, and for one month if it was one in which the Hâvan continued upto 3 p.m. He takes the 5th *fargard* of the Vendidad for his support. Again, he refers for his authority to the book Khoreh Vahizak, published by Dastur Edalji Darabji Sanjana (pp. 129, l. 7 to 130, l. 3) in 1197 A.Y. (1828 A.C.), under the *imprimatur* of the Dasturs and Mobads of all the five *panthaks* and the leading laymen. He also quotes a passage from the 42nd page of the above book, wherein it is said, that the seven months from the 1st of Farvardin to the 30th of Meher are the months of Hâmîn (summer), *i.e.*, of Rapithvin, and the five months, from the 1st of Abân to the 5th Gâthâ when the month Aspandad ends, are those of Zamestân (winter), *i.e.*, of the second Hâvan. The translator also refers to the Avîzeh-Dîn (p. 522) of the late Dastur Mulla Feroz, published in 1200 A.Y. (1831 A.C.) and to the Gujarati Translation of the Avesta examined and published in Samvat 1881 (1825 A.C.) by the four Dasturs of Bombay in 5 volumes, wherein, in the 1st vol. of the Vendidad (Chap. 5), the subject is referred to. With the help of these authorities, he strongly objects to the innovation, which was then being introduced, of not setting apart the place, where the corpse was last placed, for 9 days or a month, as said above It may be noted here, that what was an innovation in 1843 A.C., is now the prevalent practice.

2 The handle of the knife also must be metallic At present, generally, a metallic nail is used for the purpose

past sins. The thought of the former makes it intelligent and that of the latter, dull.

When one is on the last point of death, he must be bathed. He must be washed, from the top-most hair of the head to the nail of the feet, at first with *âb-i zar* (cow's urine) and then with water. This shall be done with the proper observation of *bâj* and *kusti*. Then a Patet shall be recited and then one Ashem Vohu. If the dying person himself says the Patet and repents of his faults, the reward of that in the next world is incalculably great. If his past deeds are such as would lead him to hell, the last Patet recited by himself lets him go to Hamasta-gehân instead of to hell. If they are worthy of Hamasta-gehân, they help him to go to paradise. If they are worthy of paradise, they lead him to the higher paradise,—the Garothmân which is the seat of Ohrmazd and the Ameshâspands. The soul passes to heaven, and there arises, as it were, a wall between him and hell, so that he may not even see from a distance the punishments suffered in hell. Thus. there is a great advantage in the recital of the Patet at the last moment[1] (*naza'a*). If the dying person himself cannot recite the Patet and Ashem out of helplessness his or her children or relatives shall recite them loudly, so that the dying person can hear the recital.

Then they shall make a bed [2] (*bistar*) on ground and dig a piece of ground in a corner of the house.[3] Then two persons shall hold a *paiwand* and recite the Srosh-bâj till the word *Ashahê*, and perform the *sagdîd* (lit. show a dog). Then they shall place the body at a place, round which *kashas* (*i.e.*, furrows) shall be drawn. They shall then put on, on the corpse, *panâm* (*padân*, *paitî-dâna*) and *kusti*. They shall then put on the shroud (*kafan*) over the body. All the parts of the body shall be

1 At present, the old custom has degenerated Soon after death they wash the dead body and priests recite the Patet on behalf of the dying man. *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 52.

2 The bed, according to present practice, consists of a clean linen sheet.

3 This is still the practice in some mofussil towns. In Bombay, it is replaced by the use of stone slabs.

of the recitals is lost and you get no reward in the future world. Good religious works done with doubts count for nothing and are not registered in the book of Meher Dâvar. The meritoriousness of such works, instead of being credited to his account, is credited in the treasury (*ganj*) of God, and, out of that so credited in God's treasury, that man is doubly rewarded who does works of righteousness without entertaining any doubts. One who proposes to get performed such religious acts (of Yazashna, Vendidad, etc.), according to his means (*maqdâr*) by a particular Dastur, must first of all look for a pious, religious, good, virtuous priest, who knows to recite the Avesta well without any error (*ghalt*), who is free from lies and falsehoods, and who has brightness (*farûghi*) in his face, and understands Pazend and Zend, and who is liked by all laymen, and, having selected him, he should entrust to him the performance of the religious rites. This will bring him all good in the next world. But, if he entrusts the work to one without ascertaining all his above requirements, and then entertains doubts and regrets, whether the priest may have performed the work well or not, then, he is in no way recompensed in the next world. So let doubts have no room in the performance of religious deeds.

Funeral Ceremonies after Death.

When one is on the point of death, the demon Ustagwad (Av. Astô-vîdhôtu[1]) comes to take away his life, whereby Ahriman gains strength (*sûr*). There is a good deal of distress at the time of the separation of the soul from the body. Only the dying person knows what it is. Do you not know what cry of complaint (*shor*) you give out, when you lose one tooth from the midst of others? The demon Ustagwad causes a good deal of trouble (*sakhti*) to the soul of the dying man and makes his body all cold (*bard*).[2] The dying soul at times, becomes intelligent (*khabardâr*) and at times, dull (*bi-khabar*). This depends upon its thoughts about its righteous acts and sins. It thinks at the time, of its past good deeds and

1 Vend. IV, 19, V 8, 9. *Vide* my Dictionary of Avestaic Proper Names for this name.

2 The translator takes the word for "stone." "*Bard*" in the Kirmânian dialect means stone (Steingass).

margh or *marghal*) and property, wealth and cattle, they all may pass away from you, but not your wisdom, which will add to your pleasure and lessen your grief. Endeavour to grasp wisdom. Avoid evil acts which lead to hell. Keep away your hands and feet from unworthy acts which will keep away the reward of your good acts. If one digs a pit for others, he himself falls into it. All this advice I saw in Pahlavi and I have rendered that into verse. "O Darâb Palan, you write down all that is advisable."

In the matter of killing the *kharfastars*

Try to destroy noxious[1] creatures (*kharfastar*). That act will please the heavenly beings and will lead to paradise. The five kinds of *kharfastars* which, being most noxious, most require to be killed, are: 1 Frog (*vasagh*, P. وزغ); 2 Serpent and scorpion, 3 Fly; 4 Ant; 5 Mouse (*mush-i dusdpur*).[2] Do not spare yourself in this work (lit. do not make any profit, *sarfé*). When Ardâi Virâf went in the company of Sarosh and Âdar to see the other world, he found, that the place, where the souls of those who killed the *kharfastars* lived, was so pleasant that he himself liked to stay there. But the Ameshâspands remonstrated (*pazesh kardand*) and said, that his time of going and staying in paradise had not come as yet. Again, the king and others who had sent him were eagerly waiting for his return (*râhl binand*). They asked him to return and preach for the destruction of the *kharfastars*, because the creatures of God (*jân-i-Yazadi*) are saved by their destruction, and even the bodies of the creation of Satan are destroyed. "O Darab, the son of Pâlan, the son of Faridun! You kill the *kharfastars* in all possible ways."

To entertain no doubts in the matter of good works and no scepticism in the matter of religion.

Have no doubts about religion and religious rituals. If you get *yashts* and *yazashnas* recited, and then entertain doubts in your mind, that these ceremonies are only for the maintenance (*parvarash*) of Dasturs and Mobads, the meritoriousness

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1 The translator adds of his own. જુદી જુદી નેરંગો તેઓની શરત મુજબ પઢેઆ સાથે, *i.e.*, after the recital of their several incantations, according to religious instructions. For these nirangs, *vide* Ervad Edalji K. Antia's Pazend Texts, pp. 190, 193 and 194.

2 Thieving mouse.

have a good share in return. Be faultless and thereby free from fear. Be thankful to God by practising virtue. Be afraid of *Divs*. Be one (*yagân*, *i.e.*, friendly with all), so that you may be renowned (*âfrigân*, Pahl. *vâfrigân*, Pand-nâmeh, s. 74) and famous (*zâher*). Be wise, so that you may have many friends. Oh you, who live a good life (*hu-zivashna*)! be cheerful and be honest. Have good faith and good works and be pious. Always ask your own soul (about its deeds) and you will be heavenly. Turn towards God and you will go to paradise. Do not speak (evil) of other women; this is sinful. Do not find fault with others, but cultivate your own virtue. Do not entertain anger and revenge; otherwise you will destroy yourself. If you have much wealth, do not be proud of that wealth which is like a stranger (*bi-gâneh*), because it may go away any day. Do not be proud of (the acquisitions of) this world, which is transitory: there is evil in such a pride. It is the mean who are proud. Riches are like a bird, which is somewhat (*lakhti*) flying from one tree to another; they do not remain permanently at one place. In the same way, wealth also flies from hand to hand. Virtue and generosity only will last long. Do not sit in the company of evil-minded persons. In the assembly of the great and good, select a lower place, so that nobody may ask you to leave the higher place; nay, perhaps he will ask you to have a higher seat. If you are intelligent, you will be taken to be a lion, even if you sit in a lower place. If you are like a wall (*i.e.*, without intelligence like a dead wall), you will not be recognized, even if you sit in the place of the president (*sadr*). Be obedient to your parents and hear their orders As long as one's parents are living (*zivad*), he will have to fear from none. Respect your teacher (*ustâd*) also. If you do not wish to be abused, do not abuse others. Never speak a lie which will bring you grief and darkness. Be an early riser. Be aware of an enemy who is like a serpent which does not forget to take revenge, if hurt, even after 100 years. Always praise and pray to God. Never curse, or show want of respect to, the head of your village or town (*dahyôpad*), who looks after all the people. Wisdom is the best of all blessings. If you possess gardens (مرگی miswritten for مرغ,

with the drunkard (*mastík*), so that your body may not be reeling like a spindle (*dúk*). Do not borrow from, or lend to, a mean person, otherwise he will always send a person to your door to ask for the money lent. Do not be friendly with the evil-eyed and evil-minded. Do not show your riches to a jealous person. Consult well-informed people. In punishing others, do not wish to be harmful. Do not consult persons who are highway robbers (*ráh zan*). Love the wise. Sit in the company of the wise and prudent. Do not expect any good from the shameless. Do not swear, rightly or wrongly. Be a lover of, and affectionate to, the woman to whom you are first married. If you have riches, be charitable, especially to the religious (*dînî*), because the reward will be twofold. Do not harm others. Be charitable in proportion to your riches. When the poor come begging to your door, do not deceive them (*e.g.*, by saying, 'come to-morrow or the day after'). Do not borrow from persons other than your relatives. Be friendly to modest women, and appreciate their worth more than your life. Give to the wise your modest daughters, because the progeny will be good; it is like putting seeds in a good soil which can give various fruits. Whatever you speak, speak with truthfulness. If you want a wife, have a modest woman, whose knowledge can be useful to instruct children. Give or take (in marriage) such women. Do not give to the pious any cause to be distressed by your jokes (*bázi*). Give no quarters to the disobedient and guilty. Send your boy to school when he is seven years old, so that his eyes and heart may be brightened by education, and his heart may be gladdened like a garden. Speak lowly, because even walls have ears. Be sweet in your speech and honest in your thoughts. There is a word which it is better to say, and there is a word which it is better not to say. The word, which may better be said, is that of religion and virtue. The word, which need not be uttered, is that of lie and deceit. Act honestly as long as as you live. Be afraid of hell and beware of it. If you are insolent with every body for every thing, you thereby poison the branch of every tree. Be a follower of good commandments and

good in being friendly (*sharik*) with the virtuous, and hostile to the wicked (*bad zan*, lit. striker of the wicked). In the collection of goods (*anbâr*), righteousness is best. Consider your good soul as your friend. In all deeds, proper deeds (*dadistân*) are good. So have perfect good thoughts and truth. To be without any fear (as the result of good innocent life) is the best work in this world. "Oh Darab, son of Pâlun Faredun ! Now say whatever is in the Pahlavi. Whatever you do not understand, give up. Whatever you do understand, give in this book."

The admonitions of Adarbad Marespand to his son Zarthusht.

These admonitions were in Pahlavi [1] by Dastur Âdarbâd. He had no son. So, he prayed to God and had a son, whom he named Zarthust. When he came to age, he gave him these admonitions :—

Think of righteousness and never think of sin. Do not be insolent before a king or an elder. What is not good (*pasandideh*) for you, shall not be good for others. Be agreeable (*yakân*) to your friends and your masters. Entrust your body to humility (*a'ajuz*) and submissiveness, but do not entrust it to others (*i.e.*, be submissive but not slavish). Avoid the wrathful and the revengeful. Depend upon God and take Him as your friend. He is a good friend who looks to your benefit. Do not tell your secrets to women. Do not tell to others secrets which will not please them. Educate your wife, children and relatives, so that [2] you may never be overtaken with grief (*timâr*). Do not give in charity on improper occasions (*bî-vakht*), but give on proper occasions, and this will bring you gladness. Do not express your grief before everybody because that will lower you in esteem (lit. your water *âb*, *i.e.*, respect will go away). Do not be confiding to the mis-informed, and friendly with the wrathful. Do no business with the ambitious. Do not be a partaker of the same board [3] with the rich. Do not eat

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1 This is a reference to the Pahlavi Pand-nâmeh of Adarbâd Mârespand.

2 کیه miswritten for که

3 همخوان *ham-khwân* ; *i.e.*, the same table. What is meant is : "Do not eat with them." It is the Persian rendering of the Pahlavi : "Levatman kabad khâstch gabrâ ham-khurashnê al yahvunâ (Pand-nâmeh, s. 21).

will have bad progeny. Do not co-operate with mis-informers. Behave well with your enemies ; assuredly (*zinhâr*) conceal your weakness from them. Behave well with friends, in a way as if you two were the kernel (*maghz*) of one nut-shell. Do not fight with mad men ; otherwise, the wise would take you to be senseless. Speak well-thought (*pukhtê*) words and avoid careless speaking before the wise and before an assembly. Act according to what you have spoken before a king or a governor. Be more illustrious than your father by your good actions and deeds. Never do any harm to your mother, and this act (behaviour) will lead you to heaven. Let your habit be always righteous and keep your soul innocent through truthfulness. Be always friendly to your wife, children and brothers, and treat them like your life. Be always good-hearted and good-natured, so that no one may deceive you and you may be fearless. Praise Holy God and Holy Zoroaster.

I have given these admonitions from the Pahlavi. Those who will remain ignorant will meet with disgrace. Every admonition is like an unique pearl from which the hearer enjoys pleasure and joy. The man who has no wisdom is miserable. A self-willed man (*khûd zan*) becomes distressed and helpless. A man who has no children is, as it were, nameless in life. Ill-valued and less-valued is that man who has no money on his waist (*i.e.*, has not saved any money for bad times). That man is the dullest of all, who has nobody, who is without anybody (*bî-kas*) (to help him). The worst of all is that wicked (*tabâh*) man who has, in the end, his place in hell.

Some further admonitions and advice.

I will now speak of some other admonitions which may wash away the dirt (*ghubâr*) of ignorance from the ignorant. Of one's possessions, health is the best. A pious son is better than (your) piety.[1] O brother ! a cheerful face is better than wealth (*mâyê*). If you have a cheerful face, the whole world will be fraternal to you. In the revolution of time (*advâr* from *daor*), the protection (or help) of your own business is good for you. Consider (lit. count) yourself

1 اشهوی for *ashôî*, or, perhaps it is used for اشهاج *ashâh*, sword-belt, *i.e.*, one's son is a better protector than his sword.

way, then in that case recite " at akhyâ ashâ Mazdâ ".[1]

Some religious admonitions.

(The author then gives some religious and worldly (*Din va duniâ*) admonitions on the authority of some writings of the Dasturs in the Pahlavi [2] and Indian (Hindi) languages. He gives from the Pazond of these, a rendering in Persian verse. He asks the reader of his versified admonitions to bless him and asks for correction (*tas hih* تصحیح) in any faults and defects that he may see in the writing. The admonitions are as follows :—)

Keep your intentions (*nayat*) always pure. Be fearless in speaking the truth. Have your actions good. Pass a holy (*asho*) life. Avoid evil thoughts, evil words and evil actions. Act righteously and acknowledge what is right. Abstain from the magic and sorcery of the wicked. Be cautious and acknowledge the Mazdayasnân religion. Act with complete good-mindedness (*bundeh minashna*). Get what you want with gentleness (*halmi*). Obtain property or wealth honestly ; such an acquisition will last long. Speak truth before kings and rulers. Be courteous with, and speak sweetly to, friends. Abstain from back-biting (*ghamâzi*), anger and ambition, jealousy (*varûn*) and revenge. Commit no sin for shame, so that you will be giving protection (*pané*) [3] to yourself against the *dir*. Avoid worry and grief, so that, from that may result goodness to you (*neki-at*). To look others with contempt means pride (*avar manashni*). Do not deprive others of their goods. Do not look with an evil eye towards the wife of another person. Always be industrious. Out of all, that you earn, set aside a share (for charity) in the name of God and the virtuous (*behân*). Avoid rivalry with a revengeful person. Do not have the company of back-biters. Follow the right path, not the wrong path (*bi-râh*). Do not join in matrimonial alliance with mean and evil-doers, otherwise you

1 Av. [Avestan script] *Vide* my Anthropological Papers, Part I, p. 343.

2 This chapter is a free rendering of the Benediction of Marriage, commonly known as Âshirwâd and specially known as the Pahlavi Paiwandnâmeh.

3 *Pané* for *panâh*.

The paring of nails. If you want to pare off your nails, do so in the following order :

1. At first, pare the nails of the finger which is before the smallest (*pish-i-keh*).
2. Then, the one before the largest (*pish-i-meh*).
3. After that, the smallest.
4. Then, the largest.
5. In the end, the middle finger (*angûsht-i-wasatî* وسطي).[1]

Cut the nails with a sharp knife and keep separately those of the hands and those of the feet. Recite an Ahunvar and then cut them. Then place them on a piece of paper. Have separate pieces for the nails of the hand and for those of the feet. Then take these to the place where you want to bury them. Dig the ground four fingers, to such an extent, that wind may not seize them (*i.e.*, blow them off). Then recite the Sarosh Bâj from the beginning upto the words, "tanûm pâitê" (Av. Ahunem vairîm tanûm pâitê) ". Then say three or six or nine Ahunvars. During the recital, draw three lines (*khatt*) round it. Then you may recite the "patot marghê [2]" so that you yourself may be separate from those who are crooked and lost (کذر کامشت). Then finish the bâj. Then throw dust over the nails from over the lines. Then fill up the whole thing (*i.e.*, the small pit of four fingers) with dust. If one cuts the nails and throws them away and does not observe the above ritual, then lice (*sepas*) are created out of these and they spread misfortune (*shûmî*). Insects [3] are produced thereby in grain and make him sinful. When you dispose off hair in this

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1 Counting from the thumb, which may be taken as number one, the order, in which the finger-nails are asked to be paired off, seems to be as follows : 4th, 2nd, 5th, 3rd, and 1st.

2 *Vide* my paper on "Two Iranian Incantations for burying hair and nails" (Journal of the Anthropological Society of Bombay, Vol. VIII, pp. 557-72. *Vide* my Anthropological Papers, Part I, pp. 340-354). The incantation here referred to is that of [illegible] in the above paper.

3 *Kharâstar* for *kharfastar*. The word *sepas* is Avesta [illegible], a louse (Vend. XVI, 3).

parts with a piece of clod (*kalûkhi*) got out of clay.[1] Then coming back three paces from the place where the call is answered, the person must lay or finish the Bâj. This consists of the recital of three Ashem Vohus, two humatanâms,[2] three hukhshathrô,[3] four Ahunvars, Ahunem vairîm,[4] Yenghehe hatâm and another Ashem Vohu. Then he may perform the *pâdyâb* purification. The author then gives the meaning of one of the above prayer formulæ, *viz.*, the humatanâm.

This bâj shall also be recited after cohabitation (*sohbat, vide* above p. 28), so that one's religious and worldly desires may be fulfilled. The reward of the recital of this bâj in the next world is worth one *tanâfur* in weight.

Not to walk bare-footed.

Do not place your bare foot on the ground. Asfandârmad Ameshâspand trembles if one does so. Never be without shoes. Walking with even one bare foot is sinful. The result of the sin is that the milk of cattle, cow and camel, dries up and the responsibility of that lies upon one who walks bare-footed. "O Darab Pâlan! Be aware. Do not go bare-footed. Do this work cautiously."

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1 This served in olden times the purpose of sanitary papers. It is even now used by Parsi priests and the initiates for priesthood (Nâvars) during the process of passing through the Bareshnûm purification. The piece of clod is now spoken of as ખરૂ خرو (*khuru*, *i.e.*, excrement). It is so called because it is used in cleaning the part of the body soiled by excrement. The priestly phrase is ખરૂ કરવું *i.e.*, to do the *khuru*. In cities like Bombay, where there are no open places to resort to, and where water closets are provided, in order to provide this dry system of cleaning, at times, cart-loads of these clods of earth are provided to the temples from fields out of the city. In the Dar-i-Meher at Naosari, even now, there are no water closets, but an enclosed open space is provided where clods of earth are brought in from outside. There, priests—even those not in the Bareshnûm—use such clods of earth after passing water to dry the wet parts. This custom is observed even by the Mohmedans. I saw it at Kashmir.

2 Yasna Hâ XXXV, 2.

3 *Ibid.* 5.

4 Yasna XVIII 1 and XXVII.

bâj, one speaks, during the meals, that is the worst of sins, and the angels on his side go away from him and demons take their place.[1] When one eats his meals (lit. bread), speaking aloud (دراپان), many demons come into existence. One demoness becomes pregnant with a thousand demons, and ten thousand more are born of these. The *myazd* and *châshni*, which he has eaten, all go to the Divs and Ahrimans. Take it, that it is you who have created the demons and have drawn the sin of it on your head. They will all accompany you to hell and they all will reproach (*malâmat*) you. They will fill the cup of impurities (*palîdî*) and menses (*dashtân*) and give these to you for drink with every morsel (*navâleh*). " Oh Darab ! You abstain (from eating) without Bâj, so that you may go to heaven."

Reciting Baj before answering calls of nature.

The Vendidad enjoins the taking of bâjs on occasions of passing urine (*baul*) and motion (*ghayat*, lit. end, extremity). One must stand three paces (*gâm*) from before the place necessary for the purpose, recite an Ahunvar [2] and remain quiet. The place must be clean and dry [3], free from water, moisture, or decomposing matter or of such matter of which one must be afraid (*hardsad*, from *harâsidan*, to fear, dread). Then the person (after answering the call), may clean the

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pidhânâ mârâmâr, *i.e.*, the difficulty of getting food and the difficulty of getting drink. The word *mârâmâr* here is now taken in the sense of quarrel, from *marvun* (મારવું) to strike.

1 Maçoudi (Barbier de Meynard III, p. 108) says of this custom of taking Bâj, that it came into operation from the time of king Kayomars. *Vide* my " History of the Peshdâdian Dynasty of Persia," p. 45

2 The translator adds that " Guneh shekaste sad hazâr bar " (*i.e.*, May sin be destroyed 1000 times) be recited before the Ahunvar. Darab Hormazdyar's Revayat also omits these words.

3 One must bear in mind, that W.C. and arrangements like these were out of question in former times. People had extensive compounds at the back of their houses where they resorted to for the purpose. Hence modern phrases વાડામાં જવું (*i.e.*, to go out into the yard), ઝાડે ફરવા જવું (*i.e.*, to go out for a stroll among trees, the phrase used by the translator), પાછળે બાર જવું (*i.e.*, to go at the back of the compound.)

The Baj of Grace at meals and the meaning of that Baj.

One must recite the bâj at meals, if not the great Bâj, at least, the small bâj, (beginning with the words) " Itâ yazmaidê ".[1] The meaning of this prayer " Ithâ yazmyidê ", is this : " I here invoke (*yaz*) Ohrmazd truly (*hân*,) because Ohrmazd has created cattle (*gâu*), religion [2], trees and water. He has given taste (*tazzât*) to all food. He has created all good things which grow from earth." After this recital, one must say three Ashems and then eat his meals and offer to God thanks [3], which add to the pleasure of the taste of the food. (When he takes his meals with such a recital of grace,) he receives blessings from Khordâd and Amerdâd at every morsel that he eats, and an angel stands on his right hand. On the right hand side of a Dastur and Mobad, there stand two angels. This angel blesses the eater thus : " May this food be honey (*nûsh*) for you (*i.e.*, may it do you all good) and may you derive wisdom and intelligence from it." No sin is greater than that of eating without saying grace. A person, who does not thank God, loses respect and honour in this world and receives punishment in hell. He sees distress there at the hands of the demons Târikh and Zârikh.[4] He complains of hunger and thirst.[5] If, after taking the

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1 Avesta " Ithâ ât yazamaidê (Yasna Hâ XXXVII, 1). For the three kinds of the prayers of grace for the meals, *vide* my " Religious Ceremonies and Customs of the Parsees," p. 371-73.

2 Our author has translated the Av. Ashem by *dîn*, *i.e.*, religion. Some translate " ashem " as " grain ", in which sense it is used in Vend., Chap. V. He has omitted to translate Av. " raochâoscha."

3 The translator adds the testimony of Sad-dar Nasar (ch. 71), wherein the eater is asked to eat after offering thanks to God.

4 These demons are the Avestaic Tauru and Zairich who are opposed to Khordâd and Amerdâd (Vend. X 10 ; XIX, 43). They are Târich and Zarich of Bundehesh (ch. XXX 29). *Vide* my Dictionary of Avestaic Proper Names, pp. 83 and 92.

5 کشنامار and قشنامار . The word kishnâmâr may be khurishna-mâr, *i.e.*, striker (*mâr*, beating) of food, one preventing food. Similarly, the other word may mean ' one preventing thirst ' These words remind us of the Parsee Gujarati words (ખાધાના મારા માર પીવાના મારા માર) Khadhâ nâ mârâmâr,

his place in heaven, only from afar. But when one gives him, *i.e.*, announces for him, an adopted son, then, he is accounted for and gets his proper place according to his actions (*kerdâr*). " O Darab, try your best to have an adopted son for anybody and you will be rewarded for such attempts.[1]

The recital of an Ahunvar and an Ashem on Sneezing.

When one gets a sneeze, he shall recite an Ahunvar and Ashem, because, thereby, the natural [2] fire drives out the *div* who has entered into the body. When he recites an Ahunvar, the (innate natural) fire comes to our help and assistance[3], diseases and defects of the body grow less, and humiliation and meanness (*zillat*) reach Ahriman. When you propose going out for some work and you sneeze, do not entertain any superstition (*shak*), but delay (*tâkhir kun*) that work for such a short time as could be occupied by the recital of an Ahunvar, recite an Ahunvar and go to your work. When you hear others sneeze or when you yourself sneeze, one Ahunvar may be recited without any harm (*bi bad*) on such an occasion. The recital of an Ahunvar pleases the innate fire and displeases Ahriman.[4]

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1 It is usual to announce the adoption of a son at the *uthamnâ* of the third day—the day before that on which the soul is believed to be judged by Meher Dâvar. It is meritorious for one to intercede and arrange for adoption for those who die childless.

2 غریزی, innate, natural. The translator takes the word to be the name of a fire and adds that the Arabs call it " *tabi'at* " (طبیعت) and other Persian writers " *zeher* ". The fire, referred to, is what is known as *harârati ghariziya*, *i.e.*, natural heat.

3 The sentence may also mean, as said by the translator, that the recital goes to the help of the fire

4 For the superstitions connected with sneezing, *vide* my paper on " A Few Superstitions common to Europe and India " (Journal of the Anthropological Society of Bombay, Vol. II, No. 3, pp. 161-66. *Vide* my Anthropological Papers, Part I, pp. 23-28). This superstition is common to many people, both of the East and West, and is believed to have its origin in a disease like Influenza, the wave of which passes from one continent to another

sins of the animals are transferred to the persons who eat their flesh. On the day of Resurrection, all men will appear young as of the age of 15, but those who have eaten flesh in this world will appear like those of 30.

Looking at at a Naozud or Navar.[1]

One must go repeatedly to the place where they celebrate a Naozûd or Nâvar (*i.e.*, where they initiate a young man into priesthood). The sight of that initiation brings in righteousness for your action. The Dasturs have impressed the necessity of seeing the face of a Naozûd or Nâvar.

The pleasure of having the birth of a son in a house.

When a child becomes an adult (*bâligh*), he must soon be married, so that there may arise the hope of having a child from him. There is nothing in the world as good as lovely (or loyal or obedient, *del-band*) children. One has a hope of salvation (*rahâhi*) from his children. A child helps us in crossing the Chinvat bridge. A child preserves your name in this world and gives you comfort in the next. Of all children, that one is great who does righteous acts. A righteous act done by a child is like that done by a father.[2] So a father must send his children early at school for education. When, as a result of the training, the children do meritorious acts, God rewards the father out of his great treasure. When one has no children on account of his (evil) stars (*istareh*), or on account of his own defect or fault, he cannot pass the Chinvat bridge. They do not mind him on the bridge and ask no account from him. So, a son must be adopted (*setar*). The adopted son shall be treated like one's own son. Then he will have an easy passage over the bridge. Without a child, one is kept back from the bridge and stands there with hundred of regrets and sees

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1 The three couplets under this head ought to have very properly gone under the heading of Herbads referred to above.

2 *i.e.*, A father participates in the reward received by his children in the next world as the result of the good training given by him to his children. *Vide* Ganj-i Shâyagân. *Vide* my "Moral Extracts," p. 40.

serves as an atonement even for a Margarzân [1] sin. All sins—except that of Hamîmâl—are atoned by this act.

Hamîmâl sin consists of two faults—one that of accusing others falsely (*bohtân*), and another of perfidy (*khiyânat*). Perfidy (*khiyânat*) is the seduction of another's wife. The Dasturs have, with 100 warnings, asked forbearance from these two evil actions. The guilty cannot be pardoned by spending, after their atonement, the whole of a treasure. The husband (of the woman so seduced) may either kill or pardon the sinner. These are the only ways by which the sinner can have pardon.

Abstinence from meat diet.

Abstain from eating meat. One who eats meat is punished in the future world. He meets with trouble (*su'ûbat*) in hell at the hands of the demons. In Myazd and Gâhambâr, some food of meat is required ; but, in those cases also, only animals that are weak and disabled shall be slain, not the healthy.[2] When you eat meat, you commit a sufficiently (*bas* [3]) great sin which would take you to hell uttering cries (*shûr*) and sighs. Every hair on the body of the animal whose meat you eat, will pierce your body in hell, as if it were a flying arrow. The sinner will be held responsible in the other world for every wrongful act of the animal which he has killed for food and whose meat he eats. The faults or wrongful acts of the animals are something like these : The cow or the bull strikes a man with its horn (*shâkh*) ; the horse kicks (*lakd*) ; the camel attacks (چاپات نماید [4]). All these

1 A Margarzân sin is that for which the capital punishment of death is prescribed. Hamîmâl sin is that of depriving others of their goods

2 When our author seems to speak about total abstinence from meat diet, the translator adds of his own a word in the heading (ઘણું, *i.e.*, too much), as if to say, that only the eating of too much of meat was a sin. Later on, he adds in brackets, that, if at all, one eats meat, he may eat the meat of a weak animal and that even after dedicating and consecrating its head in honour of Haoma (*Vide* Haoma Yasht for this dedication). Again, he must eat it after saying the required Bâj or Grace for meals.

3 The translator reads *pas* پس for *bas* بس.

4 The word *chhâpât* is not strictly Persian It is Gujarati ચાપટ, a slap, a beating.

Âtash Behrâm.[1] Fragrant things like fragrant aloe (*aûd*) and raw [2] sandalwood (*sandal-i khâm*) may also be placed on the fire of Âtash Behrâm. Feed the fire of your house also with fragrant wood and fuel which should be examined thrice and ascertained, that it is dry. The Vendidad enjoins that the fire shall be fed at midnight with fragrant wood. This is referred to in the Avesta, as "*urvâsnaiâvâ*".[3] When the fire is thus fed at midnight, thousands of the darkest (*tam tûmê*)[4] demons are extirpated. When the fire of the house gets extinguished, that event brings on calamity for the house. The harm done to the family by thus carelessly allowing the fire to be extinguished is worth in weight two *dâng*[5] (*i.e.*, grains) and three *dirams*. The Vendidad has referred to it. "O Darab, son of Palan! Be cautious and take care of Fire."

In the matter of Khetyo-dath.

To bring about the union (*vaslat*) of children with relatives is a righteous act. This is called Khetyô-dath in the Avesta. Paradise is the reward of this act. When such an union (betrothal) takes place, the door, both of giving and taking (*dâd va setad*[6]), opens and thousands of demons are thrown over into the snare of non-existence. A similar thing happens (*i.e.*, the demons are destroyed), when the work of goodness (*i.e.*, marriage) is performed. Again, when children are born of such a marriage, two-fold demons (*i.e.*, twice the number of those destroyed on betrothal and marriage) get destroyed (*waidâ i.e.*, lost). This righteous act (of Khetyô-dath)

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1 This refers to an old custom of placing the fat (*charb*) of animals on Fire.

2 *Khâm* is used here in the sense of 'pure' or unmixed with impurities.

3 Av. [illegible] referred to in the Vendidâd (IX 32, XIV 3 ; XVIII 71) as a good kind of fuel.

4 تم تومه Av. [illegible], Sans. तमस, Pahl. [illegible] P. تم (" covering, veil " Steingass).

5 *Dâng* " the fourth part of a dram."

6 *Sitad va dâd* " taking and giving " (Steingass). What is meant is *taking* daughters of relatives in marriage for one's sons and *giving* one's daughters for the sons of others.

will shut up Ahriman. For that reason, he (Behrâm) has "pirouzgar" [1], *i.e.*, victorious, as his title. He, according to Behrâm Yasht (ss. 2-27), appears in 10 forms to relieve us from difficulty. In fighting with our enemies, he makes us victorious (*mansûr*) in the midst of war (*qualb-i haijâ*). The ten forms, in which he appears to help the worshippers, are: 1 Good wind. 2 A Bull with gold horns (*zarîn*) and ears. 3 A Horse with golden mouth and ears. 4 A Camel. 5 A boar (*hu kerpê* [2]). 6 A Sweet-tongued man of 15 years of age with white eyes and high stature. 7 A Bird. 8 A Lamb. 9 A Goat. 10 A brave man.[3]

The angel (Yazad) shall be invoked with Zor, Barsam, Yazashna (Yasht), Vendidad, Myazd, Darun and Bâj and with cooked meat of goat and sheep. These (eatables) may be given to be eaten to the pious as *ashodâd*. These may also be given in the service of

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1 *Cf* Doá nâm Setáyshna, "Behram Yazad pirúzgar, Dushman-zadâr."

2 The corresponding fifth animal in the Behrâm Yasht (s. 15) is varâza واسڈسک, Sans. वराह P. گراز, Lat. verres, a boar. This word is preceded in the Behrâm Yasht by the word *hu-kehrpa i.e.*, well-formed. It seems that our author has, by some mistake, taken one word instead of another from the Behrâm Yasht. Perhaps, he has been misled, by mixing up hûk (ہوک, formed by the first three letters) with *khûk* (خوک) which also means a boar.

3 The Behrâm Yasht describes the 10 forms in which the angel goes to the help of the worshipper (Yt. XIV, 2 *et seq*). The following is a comparative list. —

	Farziât-nâmeh.	Behram Yasht.
1	Bâd sarîr	Vâta srîra (s. 2)
2	Gâu-nar	Gêush arshâna (s. 6)
3	Asp-i nekû-fâm	Aspahê Srîra (s. 9)
4	Ushtar	Ushtra (s. 11)
5	Hu-kerpê	Varâza (s. 15. Wild boar). (Hukehrpa, *i.e.*, well-bodied is its adjective. Our author has taken it as its form and the translator has translated it as [illegible] *i.e* boar).
6	Nar i khush	Narsh srîra (s. 17)
7	Murg parandeh	Meregha vâregna (s. 19)
8	Mîsh	Maêsha (s. 23)
9	Baz	Buz (s. 25)
10	Mard-i dilâvar	Vîra (s. 27)

four classes of people in the world : The Âthornân (priests), Arthesh-târ (warriors), Vastryôs (agriculturists) and Hutokhsh (artizans). These four classes have the characteristics of dogs, who also have four good characteristics. Each of the four characteristics has 8 traits. Thus, there are in all 32 traits, which are referred to in the Vendidad.[1]

To glorify Ohrmazd on seeing a thing of Beauty.

Ohrmazd once said to Zoroaster : "Whenever you see a thing (of beauty) which pleases your eyes, speak out : " Ba nâmê Yazad ", *i.e.*, " In the name of God ".[2] Such an expression leads to the increase of the excellence of the thing. When the above words are not said, the thing itself suffers harm and its goodness and splendour diminish. This result will bring upon you sin.

In the matter of Behram Yazad who helps men in long journeys.

Whenever you propose going on a journey, you invoke Behrâm Yazad and victory. Celebrate his Darun and Afriugân. Here is my advice (وعظ, *v'az*) : In your travels, try to have the company of four other Zoroastrians, who will be useful in observing all religious observances (*dîn-dâni*). Let Behrâm Yazad be your friend. He will help you in mountains and forests, caverns and deserts. When an enemy intends to take your life, invoke Behrâm Yazad. God has, out of kindness and munificence (*jûd*), ordered his praise in the Avesta. On the day of Resurrection, he

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1 The reference is to Vend., chap. XIII, wherein men of the abovenamed four professions are said to possess some special good characteristics of dogs. Here, the translator, in a bracket, animadverts upon the conduct of some Zoroastrians who laugh at the injunctions for the extraordinary care for dogs. This seems to be a concealed allusion to a controversy in Bombay in 1832, *i.e.*, a few years before the time when the translation was published. The Police, at the instruction of Government, destroyed stray dogs in the city of Bombay. This hurt the feelings of many Parsees who were much agitated on the question. (*Vide Parsee Prakhâsh*, Vol. I, pp. 249-51).

2 Owing to an advice of this kind, the words "Ba nâmê Yazad" have passed into Parsee Gujarati for a phrase expressing pleasure ; *e.g.*, if one sees a healthy child, he says : "It is like 'ba nâm-i Yazad'."

In the matter of Jadungui, *i.e.*, to recommend good deeds.

A Jâdungûi[1] is one who persuades others to do good deeds. When, by virtue of his advice, others perform good acts, the instructor (*fehmânandeh*) gets half the spiritual benefit of that good act. God rewards him from his own treasury, because the good acts were done by his bold intercession (*pâ-mardi*). In his case, he finds 33 roads whereby to go to heaven. He may choose whichever way he likes. No account is asked of him (by Meher Dâvar), and all the Ameshâspands and Farohars welcome him in the heavens. When all the souls have only one way to go to heaven, the following three kinds of souls have 33 ways. 1. The charitable whom God himself considers to be like Himself. 2. One who is loyal to his religion and is ready to sacrifice his life for it, and disregards, as abject and mean, wealth, for the sake of religion. 3. The Jâdungûi, who teaches or persuades others to do good works, and himself also does good works. These three have 33 roads to approach heaven while others have only one.

Recital of Grace[2] at meals and three morsels of food for dogs.

Before taking meals, one must recite grace (*bâj*) in the name of God and then set apart three morsels of food for the dogs.[3] The dogs must not be beaten but should be always fed and supplied with drink. In the Vendidâd, the dog is held in respect. He must not be given hard and dry things to be eaten whereby his teeth and mouth may be hurt (*lakht*, *i.e.*, torn to pieces). There are

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1 Pahl. Jâdungubih. Dastur Hoshang prefers to read this word as "dâdangubih", in spite of the Pazend meaning thereby, asking or recommending another to do a certain meritorious work on one's behalf, when he is unable to do so himself. Pahl. Vend. VIII, 19 (*Vide* the glossary of his Vendidad, p. 120).

The word جادوگر which Steingass gives, as occurring in Old Persian, for "one who embezzles property entrusted to him for pious uses", is another word.

2 Though the subject is headed thus, it wholly treats of good treatment to dogs. The subject of grace before meals is separately treated later on.

3 Such an injunction has led religious-minded people to feed dogs of a street or a town on certain occasions with *khichri*.

does not observe the religious regulations after a wet-dream, he sees a *div*, who appears before him in the hell with sighs and lamentation (آه و آوخ). In the place of every good child, that a pious-minded man, who observes all the above regulations after a wet-dream, sees, the impious man sees a *div* who says to him : "I am your child and I will follow thee wherever you will go." His soul will, therefore, tremble with fear and all the *divs* will follow him as his children with shouts of grief and distress. "O Darab Pâlan! Take care that you never do such a thing."

Not to postpone for to-morrow a righteous act of to-day.

God sends to the people of this world this message with Zoroaster : "Do not postpone for to-morrow a righteous act which can be done to-day". In such works, let there be no delay (*sarfê*, lit. expense). The night is like a pregnant woman. We do not know what will be born from it the next day. A duty or work undone will remain (like a burden) on your neck and you will be responsible for it (if you die before that is done). The cursed, wretched (*shûm*) harmful Ahriman has appointed two demons in this connection. One is named "Afterwards" (*pas*) and another "Delay" (*dêr*). They harm the hearts (*delhâ*) [1] of the people. When one delays a good work, the two demons remain busy (*mashghûl*) in his body.

Not to pour water or draw water from a well at night.

To pour water (*i.e.*, make misuse of water, especially) at night is wrong. In the same way, it is wrong to draw water from a well at night. If unavoidably you have to draw, you must recite an Ahunvar and present a lamp at the well before doing so. The same thing should be done if you have unavoidably to use and pour water at night on the ground. If the water has to be thrown at all, care must be specially taken, that it is not thrown towards the North, because, (the North being the direction where the demons dwell) in that case, demons will arise here. Sin and injury (*zarar*) result from not attending to these instructions.

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1 The translator reads "*dânâ*" for "*delhâ*".

and sit in a place for bathing. He shall then recite loudly the Sarosh Bâj till the word "Ashahê," and apply *nirang* (*pâdyâbi*)[1] and let it dry. He shall then bathe and, putting on his clothes, finish the Sarosh-bâj from Nemaschâ (yâ ârmaitish izâcha). All this will be a proper observance. According to the Vendidad, God enjoined thus to Zoroaster: The person with whom Satan has played (*bâsi dâd Shaitân, i.e.,* who has a wet-dream) must observe all the above observances (*parhizi*, lit. abstinence), whereby he will be purified, and, when he passes to the other world after death, he will go to heaven. On resurrection, God will show him a child. For every time (*i.e.*, for every such discharge in wet-dreams), he will be shown in future one child of 15 years of age[2] of the character of a wise man, so much so, that the father[3] (*i.e.*, the person dreaming the wet-dream) is pleased with its look and the child says to him "O Father! I am your child. I am all well and healthy on account of your proper religious observances (*parhizi*). Acknowledging thee (as my father), I am under your orders and am prepared to be with you wherever you like." Thereupon, when the father sees the child, he is pleased with it.

In the same way, there should be similar observances after cohabitation (*jamâ'a*, جماع). Again, the same bâj (*i.e.*, the recital of the Sarosh Bâj, etc.) is the bâj for passing water (*baul*, *i.e.*, urine). As the result of such religious-minded observances (at the time of and) after cohabitation, the children that are born turn out to be pious, gentle, generous and loyal. Non-observance of these injunctions lead the man to hell. When a person

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1 *Pâdyâbi* is one of the various religious technical words for cow's urine.

2 The idea is, that a wet-dream brings on a kind of wastage of the power of giving conception to a wife for a child. But, if one atones for it by proper religious observances (*parhizi*), the wastage may be turned at the time of resurrection into the proper result, *viz.*, a child.

3 The person, dreaming the wet-dream and thereafter observing all the proper religious observances, is spoken of as the father of the child which would have been born in this world, had there not been the wastage. The proper religious observance prevents the wastage from really being so.

benefited spiritually, and, knowing this, practise *(vard)* it every day. Thereby, you will find your share of righteousness accepted (*idrâk*). When you forget to say the Nyâishes at the proper time in a gâh, then, in that case, you shall have to say 100, if said in the other gâh. One must be responsible for forgetting the proper time for a recital and shall have to undergo the punishment of being treated with 100 sticks (or hundred blows with a stick).

Adar and Aban Nyaishes.

Though the recital of Âtash and Âbân Nyâishes is not enjoined, their recital every day, or at least on their special days (*i.e.*, on Âdar and Abân days), is a righteous act. Their omission is no sin. I looked into the meaning of these Nyâishes and found that half of them consisted of prayers for blessings and half of praise. How can I tell you all the meaning? That is very long (*matûl*). They are recited in the Yazashna (Yasht) [1] and in the Vendidad. The Abân Nyâish shall not be recited at night.

Observances after a wet-dream.

When a man has a wet-dream (lit. the play of Satan, *Shaitân-bâzi)*, he shall go to a perfectly dry place, free from hedges of thorns and weeds, and, holding in his left hand the wet part of the clothing (*raku* رکو), he shall wash it with *nirang*. Then, he shall place his hand on ground and recite the Bâj of Asfandârmad and then recite (from the section of the Vendidad) the Zend Avesta of Âdeh Oshiti.[2] He shall then remove his clothings from over his body [3]

1 In this book, the word Yasht is often used for Yazashna. The Âtash Nyâish is contained in the 62nd Hâ of the Yasna and the Abân Nyâish in the 65th Hâ.

2 Vend. Chap, XVIII, 51. This is a reference to ss. 46-53 of Chap. 18, wherein the ritual of purification for one polluted in a wet-dream is referred to. The words referred to here as آده اشیتی are [illegible]. The Avesta passage says: "Then the wet-dreamer shall say to Spenta-Ârmaiti: 'O Spenta Armaiti! I entrust this person (*narem*, *i.e.*, the seed which could have brought forth a child) to thee'."

3 The translator adds that, before wearing his clothes again, he shall recite Khshnaothra Ahurahê Mazdâo.

The blessings of the holy departed ones are more efficacious than those of the spiritual Ameshâspands. They, when invoked, bless the housewife and husband (*kad bânû va kad khûdâ*). Their prayers for the good of the living are accepted at once (by God). It is said in the Avesta that the prayers of the holy dead are very strict (*sakht*). When you forget to celebrate their anniversaries, you have to account for the forgetfulness in the next world. On your failing to celebrate, they will hold you by the skirt of your coat and deprive you of the reward of other good acts. To avoid the resulting distress, celebrate their rozgârs.

4 The Obligation of reciting Khorshed Meher Nyaishes, three times during the day

The fourth obligatory duty is that of reciting thrice every day (during the Hâvan, Rapithavin and Uziren gâhs) the Nyâishes in honour of Khorshed and Meher. The Dasturs have enjoined that no other work should be undertaken before reciting these Nyaishes. During the recital, keep your heart and soul pure, and yourself standing.[1] He who goes out of his house on (business) after saying these Nyâishes returns to his house (*mâwâ*) all delighted.

5 and 6 The Recital of the Mah Nyaish and the Celebration of the Rapithavin.

The fifth duty is that of reciting the Mâh Nyâish three times during a month.[2] The sixth duty is that of celebrating the Rapithavin.[3]

Those who do not celebrate these six religious functions do not free themselves from sin. These secure a safe passage along the Chinvad Bridge. Their omission brings on the sin of *pul-shahud*, whereby one is kept back from crossing the bridge and Meher Davar takes no account of his good deeds.

In the case of the recital of the Nyâishes, there are two advantages—worldly and spiritual. The worldly advantage consists in your feeling glad and happy. Know, that you will also be

1 This injunction to say these Nyâishes standing, is not generally observed, except during their recital in the Uthamnâ ceremony.

2 The translator adds in a bracket that the Mâh Nyâish *may* be repeated daily, but *must* be repeated at least three times during a month. The occasions are those of the New Moon, the Full Moon and the 14th vad.

3 *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 458.

know her view about the whole matter. His good wife agreed with him, and, in an exalted high tone and spirit, refused to sell, for the welfare of this transient world, their future welfare of the next everlasting world. It was not an insignificant (*zabûn*) act of righteousness (*kerfê*) that the king wanted to purchase but a significant exalted one (*â'alâ*). "Even if the king were to give us a whole treasure, take it to be mean or ignoble (*khasash*), as it will pass away." She asked her husband to return to the court of the king and refuse (*abâ kûn*) his offer. The poor man approved of what his modest (*mastûra*) wife said, and, turning to the men of the king who had accompanied him, asked them to take his message of refusal to the king. He said : "Tell the king, why he, a great king, should look to the little act of righteousness of a poor humble man (*ahgar*) like him. He (the king) has celebrated many an unconceivable large number of Gâhambârs and his righteous acts for the future are so many that hundreds of doubts (about their efficacy) are out of place." When the king heard the message, he patiently remained quiet over the matter.

A religious person should take a lesson from this story and celebrate the Gâhambâr with *sedâb* and *sîr* which should be cooked with meat with a little vinegar. All these will remove the effects of the evil sight of the *divs*.[1]

2 The ten days of Farvardegan and 3 the Rozgar of Parents.

After Gâhambâr, the second good act of righteousness is that of celebrating the Farvardegân, wherein Darûn and Âfrîn are to be observed. Secure leisure during these 10 days and recite well the Avesta, and celebrate Bâj and Darun, so that Ohrmazd, his Ameshâspands and the Asho Farohars may invoke blessings on you (*doâ-gû-i tô bâshand*) and wish you well for the whole year.

The third meritorious act is that of celebrating the Rozgâr, *i.e.*, the anniversaries of the death of one's parents and relatives and near ones. Celebrate Myazd and Afringân on these occasions.

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1 For the custom of using *Sidâb* and *Sîr* etc., *vide* my paper on "An Iranian Legend of the use of plant *Sadâb* (rue)" (Journal of the Anthropological Society of Bombay, Vol. XII, pp. 290-310).

dream to his courtiers and Mobads and sent a messenger to bring Marzban to his court. On Marzban's arrival at the court, Noshirwân told him to transfer all the heavenly meritoriousness and reward of his (Marzban's) celebration of the Gâhambâr to him (the king), in return of a large amount of wealth that may be given to him and that may bring profit (*sarfé*) to him. The king offered to free (*mubarrâ*) him from all distress (*tabâhi*). Marzban refused to do so. Then, all the great men of the court pressed him to consent, lest he may fall under the displeasure and reproach (*'atâb*) of the king. The king himself again pressed him saying : " You may ask anything you want in return of your passing the meritoriousness of your good act to me, so that your wife and children may all live happily." Marzban then asked to be permitted to go to his town and consult his wife, who was his accomplice and partner in celebrating the Gâhambâr, whether he can be subservient (*tafaîl*) to the orders of the king. On being permitted, he went home and told his wife at full length about the event (*mâjarâ*) and, referring to the Gâhambâr performed late at night (*vakht-i shab*)[1] said, that, as he could not bear the shame of refusing the king, under the pretence of consulting her, he had returned home. He then wanted to

1 We see from the above, that the Gâhambâr ceremony was performed even in the Aiwisruthrem gâh at night. But the present practice is, that the Gâhambar recitals are made in only two gahs, the Hâvan and the Uziren. So, the translator explains the above celebration at night as an exception. Marzban had forgotten to celebrate the Gâhambâr and the thought of celebrating it occurred to him late at the end of the Uziren gah. So, in order to do something which is better than nothing, he celebrated it in the Aiwisruthrem gâh. In Naosari and other places, Jashans are celebrated at night. So, there is no reason why the Gâhambâr Jashan should not be celebrated at night. Perhaps, because the Gahambars were always accompanied with solemn feasts, to avoid late hours it was thought convenient to perform the ceremony in the afternoon and before the night-fall and hold the feasting at night. This arrangement for convenience may have led to the custom of avoiding the celebration of the ceremony at night Anyhow, we see from the writing of our author, that it was at one time so celebrated at night The practice having fallen into disuse for the sake of convenience, the translator, it seems, had to explain the matter, taking the celebration in question to be something like an exception.

On the evening of the last fifth day of the Gâhambâr, he remembered, that it was the Gâhambâr occasion, and he had omitted to celebrate it as it was his duty. He thought to himself, that he should do his duty to get his proper position and status (*tamkin*) in the next world. But, as he had no money with him, he removed a door of his house, and, pledging it at a banker's (*soudagar*), performed the Gâhambâr Darûn. However he could not find a priest to say the Afringân, as all Dasturs and Mobads had gone to the Jashan of the king. There had remained in the town only one Mobad who was lame and so could not go. Marzban went to him and implored him to go to his house at once and recite the Afringân, otherwise, as the day was ending, he would miss the time for the religious celebration of the Gâhambâr. The lame Mobad consenting, he carried him on his shoulders to his house and got the religious celebration done by him. After the celebration, they ate and drank, and Marzban carried the Mobad back to his house on his shoulders. The well-meaning Behdin (Behdin-i-behdân), taking this trouble (*tasdi'a*), performed Myazd and Afringân from the inmost of his heart.

One night, Noshirwân saw in a dream a fleet of ships, full of all riches and studded (*murass'a*) with pearls, going over a sea. The ships disembarked all their numerous riches and goods in a garden and a palace. The king was astonished (in his dream) at all this quantity of immense treasure, the like of which he had never seen nor heard of. He asked a person as to which person all this treasure was intended for. The man replied that all this enormous treasure and garden and palace were the reward of a poor pious man named Marzbân, of such and such a city, who had properly celebrated a Gâhambâr. Then the king said to the holy person : "What is the destined reward for the Gâhambâr which Noshirwân performed at an enormous expense ?" The pious man replied : "The reward for the Gâhambâr of Noshirwân and Marzban is the same, because both have spent according to their means. In such a matter of righteousness, the whole of the treasure of a king is equal to one *diram* of a poor man." The king thereafter awoke from his dreamy sleep and remained astonished. He in the morning narrated the

Myazd ceremony for (*i.e.* in honour of) every creation for five days. He made it obligatory on all and made it superior (*fâyaq*) over other ceremonies. One who has not celebrated a Gâhambâr, cannot eat anything. The reward for the performance of a Gâhambâr is the same for a king and for a poor man, as in the case of a religious Behdin named Marzbân. The reward for the Gâhambâr which that poor man performed was greater than that for King Jamshid, who, on the occasion of a Gábambâr entertained on his table (*khvân*) the whole world. " I will run (*puyam*) over (*i.e.* describe) the particulars (طفصیل miswritten for تفصیل) of Marzban and King (Noshirwan)." The following is the story :

The story [1] of the Gahambar of King Noshirwan and Behdin Marzban.

King Noshirwân celebrated, at one time, a Jashan of the Gâhambâr of Deh month, on such a grand scale, that no other king of old had done the like of it before him. He invited the high and the low, the noble and the gentry of all his territories upto the countries which were situated at about six months' journey. For their comfort in the journey, he erected shops for food at various stages, where, at the expense of Government, were provided, wine, and bread and everything else which can relieve (*zadâyad*) the troubles (*andûh*) of journey. All were provided by Government officers (*amalân*) with conveyances (*savâri*), food and other extra expenditure (*kharchi*) for the journey. The Gâhambâr and the accompanying ceremonies and festivities were performed in open air in a large garden where Dasturs and Mobads celebrated, Bâj, Myazd and Afringân, for five days, from *roz* Meher to *roz* Behrâm. At the end, the king presented dresses of honour (*khela'at*) according to the position of his guests.

A poor Behdin, Marzbân by name, who lived in poverty on his wages as a labourer and had a wife and children, could not go to the Gâhambâr feast of the king, as his family lived on his daily wages. He could not afford to be absent from his daily work on account of his insolvent poverty (*nâdâri*).

1 *Vide* my " Introduction to Darab Hormazdyâr's Revayat," p. 67.

in this world for him or in his honour, then he rises in grade in heaven if he is a righteous man, and his distress and punishment grow less if he is a sinful man. But in the case of one who himself does righteous acts in this life, his reward in the next is two-fold. When one does not do good deeds with his own hand, then he is not solicitous for the good of his own soul. Then, how can his children *and relatives be solicitous for his soul on his behalf?* Whether his children and relatives perform or not acts of righteousness on his behalf after his death, he himself has to go to that place (the other world) without anything or any means (at his credit).

Six religious duties or functions required from a Zoroastrian

A man or woman must fulfil or perform every year the following six duties or functions: 1. The celebration of the Gâhambâr; 2. The celebration of the Farvardyân; 3. The observance of the Rozgâr of parents; 4. The recital of Khorshed and Meher Nyâishes thrice every day; 5. Recital of the Mâh Nyâish at least on three days of each month; 6. The celebration of the Rapithvan. A man or woman must perform every year these six religious functions, which, if not performed, keep back the soul from the Chinvad bridge. The omission of these six functions is written (in religious books) as the sin of pûl shahûd.[1] By that sin, he remains in his own place at the bridge (*i.e.* he is not able to proceed further and cross it).

1 The Gahambar.

The first of these six religious functions is that of the Gâhambârs which are six in number. On that occasion should be celebrated Myazd, Afringân, Darûn, Yazashna and Vendidâd. Celebrate these according to your means. It came into practice from King Jamshid[2] who first performed it. When other Jashans are in honour of other angels, this Jashan of Gâhambâr is in honour of Ahuramazda himself who, in company with the Ameshâspands, performed a

1 Lit. "Witnesses of the Bridge." *Shuhud* pl of شاهد

2 *Vide* my Paper on "An Iranian Legend of the use of the plant Sidâb (rue). (Journal, Anthropological Society of Bombay, Vol. XII, No. 3, pp. 290-300).

Together with the thirty-three Vendidâds, thirty-three Yazashnas, Afringâns and Bâjs should be celebrated. The recitals of the Vendidad and Yazashnas should always be accompanied by those of the Afringân and Bâj. When that is done, the angel (*firashta*) seizes (*rubâyad*) the fault and averts the consequences from him. Rashna Yazad weighs on the Chinvad bridge, before Meher Yazad, the good and the evil acts of a man, and when the good acts overweigh the evil acts, even by the weight of one eye-lash (*mizhê*), he is sent to Heaven, and *vice versâ*. When the weights are equal, Hamistagân is the result, where there is neither the ease of Heaven nor the fear of Hell.[1] Do not think lightly of any sin, however small, but beware of it as much as possible. The rewards and punishments of Heaven and Hell are in proportion to the man's good and evil acts, but, in the case of evil-doers, the demons try to increase their punishment and distress. So, Meher Dâvar holds in his hand a *gurz*, which is called *vazra*[2] in the Avesta, and strikes it on the heads of those *divs*, who try to add to the punishment of the sinners and to make them more distressed (*gharivân*). The *divs* are thereby struck with astonishment (*tahaiyur*) and keep back from doing further harm.

When one's children and relatives perform righteous acts

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profession, trade, or work, and if he buys things for his meals from the money thus earned dishonestly, the fire of his house gets displeased and curses him at the time when he places on the fire-place, for being cooked, things so purchased from money earned dishonestly. In this case, he is said to have committed a sin against fire. In such a case of lapses, if he invokes Âdar Yazad, who presides over fire and honestly repents for his sin, he is likely to be forgiven. The Vendidâd in honour of fire is such an invocation. Take another instance. When a man uses metal, over which Shehrivar Ameshâspand presides, for good purposes, *e.g.*, for implements of husbandry or manufacture, he does a meritorious act; but if he prepares implements for committing dacoity or housebreaking, he commits a sin whereby Shehrivar, presiding over metal, is displeased.

1 The translator adds in brackets that there, in the Hamestagân, there is much of heat during the day and much of cold at night.

2 The reference to the Avesta seems to be that to the Khurshed Nyâish (s. 15) wherein we read: "Yazâi Mithrem......yazâi *vazrêm* hunivikhtem kamêrêdhê paiti daevanâm", *i.e.*, I invoke Mithra..I invoke (his) well-aimed mace, (*varz*, *gurz*).

lesser pollution is that of a woman in menses and accouchément, which both are of equal character. When one comes in contact with these two *rimanis*, then with *nirang* and water he must wash both his body and his clothings.[1] When one has any doubt of pollution or has actually a wet dream, he must take that also as Nasush entering into him in sleep. He must wash his clothes and bathe with *bâj* and *pâdyâb*. The next (*rimani*) is that which one has, when he gets up from bed in the morning. To remove that, he must wash his hands and face with *âb-i zar* and water. All these are the *rimanis* of Nasush Div, who, of all *divs*, is the most bold, continuously polluting and fraudulent. He wanders round and pollutes the world in one moment. Know that all pollution is from the Nasush.[2]

Yazashna, Vendidad, Baj and Afringan in honour of the 33 yazatas.

It is proper for every Mazda-yasna, male or female, that he or she should himself or herself celebrate the Vendidad for the 33 yazatas. Any fault that may have been committed, through forgetfulness (*nisyân*), in relation to Ameshâspands and Yazatas, is pardoned by the recital of those Vendidâds. God has appointed an angel to preside over everything. He looks after that thing. Now, it is likely that a person may commit a fault in connection with, or in the use of, a particular thing. So, if the thirty-three angels who preside over different creations are invoked by that person, his fault or sin, in the use of that particular thing over which one of the thirty-three angels presides, shall be pardoned.[3]

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1 The translator attributes the bathing to the woman but the text does not seem to say so.

2 The translator enters into a long dissertation here. It seems that there were persons, who seemed to take all the above intricacies of pollution and the details of the ceremonies, not in their material sense, but in a mysterious or occult sense. Such persons were known as *râfizi* (رافضي a heretic) or Meh-âbâdi. (For Mah-abad and his works, *vide* Dabistan. Shea and Troyer's Translation, Part I, p. 15). They took the intricacies of *rimani* for man's passions and vicious characters. The translator asks his readers to disregard their teaching and take the injunctions in their literal material sense.

3 To illustrate this matter, an instance, as referred to in a Pahlavi Rivayat may be given. There, it is said that, if a person is dishonest in his

There are various kinds of *rîmanî* of the Nasush Div. Know this (*dîv*) to be fraudulent (*rîv*). The first and the worst of these *rimanis* (pollutions) is that, which rushes in, on death, when the (demon) Ustagwâd [1] deprives one of his soul. When a person does the work (of washing the body etc.) with *paivand*[2] and *sagdid* [3] the bath is not necessary for him. When one touches the dead body without the *paivand* and *Sagdid*, he must destroy his clothes and take Bareshnûm to keep his soul faultless (*ma'sûm*).[4] The next

Darj-ui-Nasush

1 Av. Astô-vîdhôtu (Vend IV, 49; V, 89). *Vide* my "Dictionary of Avestaic Proper Names," p. 20.

2 *Vide* my "Religious Ceremonies and Customs of the Parsis", p. 55.

3 *Vide Ibid*, pp. 58-61.

4. The translator adds here a long comment of his own, and adds to the rigorousness of the above injunction. He says, that all these—the Sagdid and Baj and Paiwand—are necessary in a lot. If one attends to any two and ignores or omits any third, then he becomes *riman* or polluted. He finds fault with women, who, on the occurrence of a death, continue to keep themsleves in contact with the body simply holding a *paiwand*, but without holding the *bâj* and without the *sagdid*. These women and others who do so become *riman*. The *rimani* is of a bad type. No person should have a direct talk with such a *riman* person (whether male or female). If the *riman* person replies to him, he also becomes *riman*. The person who has become a *riman*, by not observing the *Baj*, *Sagdid* and *Paiwand*, should stand aloof and say to the others: "I have become *riman*". While speaking these words, he must look down to the ground, and not look direct at the man to whom he speaks. The idea seems to be that, if one were to speak direct to another person looking straight at him, he may, even by his breath, when speaking, transfer his *rimani* to the person to whom he speaks. *Cf.* a similar fear in the plague at Florence in 1340 A.C. *Vide* my "Religious Ceremonies etc.", (p. 159). The person spoken to also must not speak direct to him (the *riman*). In case, he has, unavoidably, to say anything, he must not speak direct to him but to somebody else, as a medium (*vasileh*), and the *riman* is to take it, that he speaks to him Before coming into contact with others and being in a position to talk direct with others, the *riman* is to have a Bareshnûm from a Mobad. This Mobad also, while giving the Bareshnûm purification must have no direct talk with the *riman*. All his instructions for purification must be addressed to a third party as a medium and the *riman* who wants to have the purification is to take all the instructions as addressed to himself. The clothes of the *riman* are all held to be defiled and must be destroyed. After taking the Bareshnûm purification at the hand of a priest, the *riman* is to isolate himself for 9 days and nights

the last *nask* of Dvâzdeh Hamâst, they instituted the recital of 12 Yashts in honour of the Yazatas, as a prayer of atonement for faults in connection with *dahstân*[1] (menses). The Dvâzdeh Hamâsht consists of the following :—1 First, a Yazashna for the Holy one (Yaktâ *i.e.* God). This will cancel the sin in connection with a pious person (*ashô mard*).[2] Then, Yazashna in honour of 2 Tir, 3 Khorshed, 4 Meh (Mâh or Moon), 5 Âbân, 6 Âdar, 7 Khurdâd, 8 Uardâd (Amerdâd), 9 Asfandârmad, 10 Bâd (Guâd), 11 Sarosh and 12 Arda Farohar (Farvardin).[3] The twelve Yazashnas in honour of the above twelve Yazatas are to be repeated twelve times, *i.e.* in all, twelve Yazashnas shall be said in honour of each of the 12 Yazatas *i.e.* in all, 144 Yazashnas. In addition, 12 Vendidâds are to be recited, one in honour of each Yazata.[4] In one place (*i. e.* a writing), the recitals of 33 Vendidâd are enjoined as an atonement for the sin of menses. If one cannot recite 33 Vendidâds, 18 may be recited as necessary (*zarûri ast*).[5] If even 18 are not possible, 12 can do ; but a lesser number cannot do. " O Dârâb Pâhlan ! you ask people to be cautious in this matter, so that, as long as you may live, God my help you (*be-tâ'yid*)".[6]

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1 Avesta 'dakhshta .

2 We saw above, that a woman in menses is not to look at a pious person. So, in case, she has happened to see one unwittingly, the fault or sin is to be pardoned by the performance of Yazashna in honour of Ahura Mazda himself, who, in the divisions of work among the Ameshâspands, is believed to look after the best of his creations, *viz.* Man himself.

3 Though the author speaks of Yazashna alone, the translator adds of his own accord, the recital of the Vendidâd.

4 The Hamâ Yasht, here spoken of, is known at present as *Nâhli (or nâhni) i.e.*, smaller Hamâ Yasht. In another Hamâ Yasht, spoken of as *mohti* or greater Hamâ Yasht, the Vendidâd also has 144 recitals in all, *Vide* my " Religious Ceremonies of the Parsees ", p. 432.

5 The translator reads *asp* اسپ horse for *ast.* است and translates " he may let his horse run over eighteen. (અઢાર ઉપર ઘોડો દોડાવે એટલે જે જરૂર અઢાર વંદીદાદ કરાવે)." The original gives اسپ and the sentence is figurative, meaning let " Eighteen be speedily recited ".

6 The last word بتایید is miswritten for بتأیید P, تأیید means help (Steingass) The translator has omitted the last couplet.

4. She must observe all these things for the period of three to nine days, as required.

5. Then, she must bathe in a careful way (*tartib*) with *nirang* and water, so that the pollution of the menses may be removed; otherwise she would be committing a sin.

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a Patet or prayer of repentance. When the Prophet asked God about the atonements (*tojash*) of sins in connection with the observation of menses, God referred him to a book (*nask*) called "Dvâzdeh Hamâsht".[1] If (as referred to in the book), a woman performs the Homâ Yasht, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the Homâ Yasht or ask a Dastur or priest to do so.[2]

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of Dvâzdeh Hamâsht also was destroyed. So all the Dasturs, met in a conference, and, in place of

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1 Lit. "Twelve joint or continuous Yashts or prayers." Hômast is a short form of Hamâ Yasht. *Vide* my "Religious Ceremonies", p. 432.

2 One thing is noteworthy in what is said in the Farziât Nameh. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire. Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of Bareshnûm, Herbad, Geti-kharid, as in the case of Homâst or Hamâyasht. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties. In the case of the Bareshnûm, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when Bareshnûms are ever resorted to, the priests are paid to take Bareshnûms on behalf of other persons, both male and female.

Sarosh and Siâv (Saûb)[1] *i.e.* his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zindêh-ravân ceremonies performed, that cermony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral cermonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (*i.e.* the angels presiding on the five Gatha days) present before (Meher) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zindeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zindeh-ravân is obligatory even on a poor man (*darvish*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same. "Oh Dârâb, you perform the Zindeh-ravân (lit. be friendly to it) and you will get two-fold the reward."

The observances for women in their monthly courses.

The author says in the beginning of this subject, that he renders the subject into verse from the writing in prose in Pahlavi, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).

2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *padyâb* (az mard-i asho ham pâdyâbash), away from (*i.e.* so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.

3. While eating, she must put on her hand a piece of old cloth (رکو *raku i.e.* rag), eat with a spoon, with caution (*ihtiât*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one tanâfur of sin.

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1 Arab. ثوب a robe, garment. Here it is meant for Siâv.

should be given as a pious gift (*ashô-dâd*) to a Mobad or a Dastur.[1] That zindeh-ravân is well-done, in which, both, money (*zar*) and a suit of clothes are given to the Herbad. Thereafter, religious ceremonies of Yazashna and Bâj shall be performed on the fourth and the tenth day and on the month-day of the whole year. During the year, these suits of clothes shall be consecrated, whether by the rich (lit. one who can afford) (*dast-ras*), or by the poor (*tang-ahvâl*). The first suit shall be consecrated on (the dawn of) the night of, *i.e.* preceding, the fourth day and it shall be given to a Dastur or Mobad. The second suit shall be consecrated with Darûn on the Sirouzeh, *i.e.* the 30th day; and the third, on the anniversary-day. Myazd and Âfringân and Darun shall also be consecrated according to one's means (*maqdâr*). That adds two-fold to the efficacy of the ceremony. The meritoriousness of the performance of this ceremony, as written by Meher Dâvar (in his book), is worth 70000 tanâvul[2]. The ceremony is incumbent on all, whether a layman or a Dastur or Mobad, whether male or female. If one dies on a journey, where his

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1 The present practice is that it is given as a gift to the family priest. Other Dasturs or Mobads that are present at the Oothamna ceremony on the third day after death are given pieces of white linen cloth of the size of a *sudreh* or sacred shirt. The suit of clothes is known as Sîav. Our author's statement that the quality of the suit of clothes, is connected with the position of the soul in the next world seems to be opposed to the original spirit.

The custom of getting one's funeral ceremonies performed in his lifetime has a parallel in the case of Charles I of Spain (Charles V of Germany) who got all his funeral ceremonies performed in his life-time, allowing himself to be carried, as in a funeral, to a tomb, with the last funeral prayers (*Vide* my શાહનામાના [illegible]. Part I, p. 115).

2 Another form of *tanâfur*. [illegible] can be read as tanâfur and tanâvohal (tanâvul). It is Av. tanu paretu, a sin which prevents a person (lit. body *tanu*) from crossing the (Chinvat) bridge (Av. peretu, Pahl. puhr, پل Lat. pons, Fr. pont, Ger. brucke, Eng. bridge). This sin is next to the margarzân sin. The translator adds in a bracket, that, if, in addition to what is said above by Dastur Pahlan, one also gets recited six Vendidâds, the meritoriousness comes to six lacs tanâfurs.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dârâb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven." [1]

Zindeh-ravan.[2]

It is incumbent on every male and female to perform the Zindeh-ravân. The ceremony makes one's soul living or alert for the future (ravân zindeh humand az behr-i aqabâ). For this, they may get performed the Yâzashna in honour of Sarosh with Bâj and Afringân. That must be done for three days. In the Ushahen gâh of the third night, four bâjs in honour of 1. Râm, 2. Rashna-Astâd, 3. Sarosh and 4. Ardâfarohar shall be recited.[3] During the recital of the fourth Baj, *viz.* that of Ardafarosh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*ân jehân*) is like that of this world (*in jehân*). This suit of clothes

1 The last lines of this subject (ll. 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 *Vide* my "Religious Ceremonies and Customs of the Parsees", pp. 444-45. The translator, in a foot-note, gives the object to be this : Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (*e.g.*, one dies at sea or in a desert), then, the Zindeh-ravân ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravân may make one's soul alive (zindeh) after death in the next world. The Text does not name the Vendidâd in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bâjs differs a little. *Vide* my "Religious Ceremonies and Customs", p. 84. Our author forms the bâjs of Rashna and Astâd into one.

actions follow him to the next world, and all the Ameshâspands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurân*) [1] also welcome him. Bahaman (Ameshâspand) holds him by the hand and takes him to Garosmân. Bahman gives him a cup of Midyozarem [2] to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikharid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtalâ*) till the last day. It is incumbent upon one who is rich, that he should perform the Getikharid every year. The performance of the Geti-kharid carries high position and advantage (*sarfa*).

If a person is inclined (*râgheb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyân, *i.e.* the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Ameshâspands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.[3] They shall have to take care of their own souls. So, do not harm (*i.e.* throw responsibility upon) others for sake of yourself. If you feel itching (*kharesh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

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1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerdârs*, the sum total of their good deeds, in the form of handsome maidens.

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna *i.e.*, the oil or butter of Spring. The Pahl. rendering of it is Zaremâyô-i mishgaih, wherein mishgâ is the rendering of Av. raoghna. The Pers. rendering mudhyô-zarem is not a correct rendering.

3 روان خویشرا هم خویش غم خور زن و فرزندان را غمخوار مشمر

What is meant is this: Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

same.[1] The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chandân*) every year. His soul is carried by the Ameshâspands thrice across the (Chinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*minoân*) to the earth with all delight and joy (کشی).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

1 This view contradicts the above view which says that Naozudi is more important than Getikharid. Again, the wording of the author is not clear. He first speaks of *becoming a naozud* (شود نوزود) in the second line of the subject, then a little later on (l. 8) speaks of *making* a *naozud* (nauzud kardeh). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naozudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nâvars or Herbads (Herbad, Ervad, Av. *aethrapaiti*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbads of rich laymen. The father or guardians of the boys who are made Herbads are paid by the laymen sums varying from Rs. 200 or 300 to Rs. 2,000 or more, with, at times, suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbads on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naozud, or Nâvar or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nâvarhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nâvar or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

Taking the Bareshnum or giving it to somebody on his behalf.

The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the salvation of his soul. He will be then free from the impurities relating to menstruation [1]. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshâspands cannot [2] come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound,[3] he may ask a Mobad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

Naozud, or Navar and Getikharid.[4]

A Behdin (Zoroastrian) shall become Naozud [5] (Nâvar). This will add to his power and authority (نیکوئی). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyân*), not gone through *naozudi*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mâyé*) enough for *naozudi*, then, being helpless, he may celebrate a Getikharid. The meritoriousness of both is the

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1 What seems to have been meant is this : A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 تانند for توانند. Tân or tavân is used in a word like tânast تانست i.e. he is able (Steingass).

3 ریس, ویا, ریا (and or ya) and ریش wound

4 For an account of these two ceremonies, *vide* my "Religious Ceremonies and Customs of the Parsees", pp. 199 and 433

5 In Persia, the Initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

and was prepared to give her life for carrying out his orders.[1] Her work will serve as a prayer.

The obligation of the Yazashna and Vendidad in honour of Sroasha.

When a man or woman reaches the age of fourteen[2], his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (*i.e.*, Sarosh's) Yazashna and Vendidâd is like understanding or wisdom (*hush*). Unless one gets the Yazashna and Vendidâd in honour of Sarosh recited, no other works done by him would be efficacious in meritoriousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Dâvar (the Judge). The author then thus addresses himself: "Oh Dârâb, the son of Dastur Pahlan! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies :—The meritoriousness of the celebration of one Yazashna is worth 1000 tanâfurs and it counts in his favour in all exactness.[3] A tanafur is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tanâfurs and that of the Vendidad one lac[4] tanâfurs.[5] The value of every Bâj or Âfringân is one tanâfur.

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1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyâishes and Yashts. In her case, as it were, Work is Worship, "Laborare est orare". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidâd, was considered to be the age of maturity.

3 مو بمو mu ba mu : Lit. hair by hair. Mu means "hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidâd includes both.

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as "Sarosh".

of, or spoken, or committed, or sought."[1] This shall be followed by the recital of an Ahunavar and an Ashem. The recital of this one Ashem at the time of going to bed is worth[2] the recital of 1000 Ashems at any other time. During sleep, when each time he turns from one side (*pehlu*) to another, he shall recite an Ashem Vohû. The recital of each of these Ashems is three dirams in value (*sang*).

Ushahen gâh:—As said above, on getting up from the bed, one shall perform the *kusti*, apply *âb-i-zar* to the exposed portions of his body, recite Sarosh-Bâj, perform *pâdyâb*, and recite another Sarosh-Bâj. Then he shall recite the Hormaz, Ardibehesht and Sarosh (Hâdokht) Yashts and the Ushahen-gâh. Then, lastly, the Doâ, by which is meant the Doâ Tan-darusti, or the prayer of benedictions. The meritoriousness of the recital of any Avesta prayer is greater in the Ushahen gâh than in any other gâh. At the end of the above instructions for prayers etc. in the five gâhs, the author addresses himself by name and asks himself to be a careful observer of all these injunctions. He says : "Oh you Dârâb Pahlan ! Try to observe all these and look sharp."

Married Women exempted from the necessity of Nyaish and Yasht prayers.

Married women may pray, but prayers are not compulsory for them if they serve their husband right loyally. A wife may present herself before her husband, with all respect, three times during the day (the three *gâhs*) when Nyâishes are to be recited, and, standing with her hands folded on her breast out of respect for her lord, and with faithful and cheerful heart, may say, that she would do whatever he would order her to do,

1 The translator makes an addition of his own before this, and says, that if one cannot recite the Patet, he may enjoin a priest to do so on his behalf. This latter injunction seems to be the origin of the custom, whereby we find priests invited at the house to say Sarosh Yasht and Patet in honour of a dead relative, during the first year after death. When passing through the Parsi streets of an orthodox town like Naosari, one often sees a Parsee priest sitting on the verandah of a house and reciting the Sarosh Yasht and Patet.

2 اجر seems to have been miswritten for ارج (Av. areja) value ; or one may take this word to be Arab. آرج price. *Cf.* Hâdokht Nask I, 21-22.

way, he shall recite Khurshed nyâish, Meher nyâish.[1]

Then our author enumerates as follows the prayers to be recited in the other four gâhs or periods of the day :

The Rapithvan gâh :—The two *nyâishes* (Khurshed and Meher), then the Rapithvan gâh and lastly the Hormazd Yasht.

The Uziren-gâh :—In this *gâh*, one shall recite Khurshed and Meher nyâishes, Uziren gâh, and Sarosh Yasht (Sarosh Hâdokht).

The Aiwisruthrem gâh.—The Aiwisruthrem gâh begins in the evening at the time when the stars [2] appear. Then shall be recited the Sarosh, Hormazd, Ardibehesht, and Sarosh Hâdokht Yashts, and the Aiwisruthrem gâh. At the time of going to bed, one must recite the Patet, [3] *i.e.* the prayer of repentance. The Patet serves as a wall before the hell (*i.e.*, is a protection against hell) [4]. If one does not recite the Patet, he must at least say these words : " I repent and turn back from every sin that I may have thought

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1 The present practice differs in the order of these recitals also. The present order is : Hâvan-gâh, Khurshed-nyâish and Meher Nyâish and then the yashts. The Gujarati translator, Herbad Faridun Behramji Khurshedji, has taken in his version, the liberty of changing the order, as given by our author, and as followed in the present practice. Again, he has in brackets added the Hoshbâm prayer after the second Sarosh Bâj and before the Hâvan-gâh. In modern practice also, Zoroastrians do recite the Hoshbâm prayer, before the Hâvan-gâh, but not always. They do so only when they say the above prayers very early in the morning, at dawn, because the Hoshbâm is a prayer for the early dawn. The word Hoshbâm is made up of Pahl Hosh (Av. ushangha) dawn and Bâm (Av bâmya) brilliant or dawn

We find that, in the Uthamnâ ceremony in the after-noon (uziren gâh) of the third day after death, the order of prayers is as given by our author. It is this : After the pâdyâb, the Khurshed Nyâish, Meher Nyâish, (Dôa nâm setâyashna, Nemo-âonghâm), the Uziran-gâh, and lastly the Sarosh Hâdokht, which last is recited in Bombay but not in Naosâri.

2 استاره, for ستاره.

3 پتفتی P پتفت repentance (Steingass). The word seems to be an abbreviation of 'paiti-raftan' *i.e* to go back, to repent, where raftan is the Pers. rendering of Av i, (Sans इ, Lat. i-re to go) in the word patit (paiti and i).

4 The translator, taking liberty with the author and following modern practice, places the recital of the Aiwisruthrem gâh before that of the Hormazd and other yashts.

sacred thread.[1] 8. He shall then recite the Sarosh Bâj.

The explanation (*sharha*) of the *kusti* is given thus: The *kusti*, when tied, has three bands (بند or turns) and four knots. The three bands signify *humata, hukhta* and *hvarshta* (*i.e.* good thoughts, goods words and good deeds). The *kusti* is like water and the religion is like a cultivated field (*kisht*).[2] The significations for the four knots are as follows: When, on putting on the *kusti*, you put on the first front knot, you think in your mind that there is only one God, who is all Existence, whether high above or down below (*i.e.* in heaven or on earth). He is holy and matchless. One does not know all His mysteries. When you put on the second front knot, then entertain a thought of perfect good faith in the Mazdayasnân religion and have no doubts. In the case of the third knot, think of the virtuous prophet, Zoroaster, who is an unequalled guide of the world. When you put on the fourth knot, think of observing Righteousness and shunning Vice. When the *kusti*, is put on with such thoughts, the recital of the Avesta prayers is efficacious. The whole foundation of religion is on such a performance of the *kusti*. If one performs the *kusti* without the above observations and thoughts, it is the same as not performing the *kusti*.

9. He shall then recite a Sarosh-baj for the second time.[3]

10. Then the following prayers shall be recited one after another: Hormazd Yasht, Ardibehesht Yasht, Sarosh Yasht and Hâvan gâh. Then, standing on one side, *i.e.* in a quiet corner or

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1 *Vide* Sad-dar Ch. XXXV, S.B.E. Vol. XXIV, p. 296. *Vide* the Pers. Saddar by Mr. B. N Dhabhar, Ch. XXXV p. 27; Dastur Jamaspji's Gujarati Saddar-i Behr-tavil, Ch. XXXIX, p. 207, for this recital.

2 The signification seems to be that as water is a requisite for good cultivation, so *kusti* is a necessary symbol for the observance of religion.

3 We find that, here, two recitals of Sarosh-bâj are enjoined after the performance of the *padyâb kusti*. But, the practice and the order of recitals are different. The practice is, that one recital of the Sarosh Bâj precedes the performance of the *kusti*, and, during its recital, the âb-i-zar or nirang is applied to the exposed parts of the body in a certain way. The details are, as given above, in connection with the recital of the five Ahunavars of the Sarosh Bâj.

immediately. He should rub it on his hands, face and feet. 4. Then he shall recite the Vâj-i-nasrôsht, *i.e.* Srosh-bâj as directed [1] by Zoroaster. 5. He shall then perform the *pâdyab* [2] *kusti*, *i.e.* wash his face with water [3] and perform the *kusti*. This purification of the *pâdyâb* should be made according to set rules. (*a*) First of all, before washing the face he must recite an Ashem Vohû.[4] (*b*) Then the ablution shall be performed in the following manner : The mouth should be closed at the time of washing the face to prevent any drop of water entering into it. Then the different parts of the exposed body shall be washed in the following order :—At first, the claws of the hand (*panjeh*) shall be washed thrice. Then the face shall be washed from (above the forehead) where the hair grows and from below the chin (*zanakh* زنخ) to the tip of the ear (*benâgûsh*). Then the fore-arms (*Sâ'id* ساعد) shall be washed thrice from the claws of the hand down to the elbow (آرنج). Then the feet shall be washed thrice upto the stem of the leg from the ankle to the knee (*sâq*). Then the face and hands may be wiped dry with a napkin (*rû-mâl*). 6. He shall then recite the Avestâ of the 'Kemnâ (Mazdâ)' [5] prayer upto 'nemaschâ (yâ ârmaitish izâchâ)'. 7. Then he shall untie and re-tie the *kusti* or the

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1 The application of the Âb-i-Zar or nirang, during the recital of the Sarosh-bâj is as follows : On the recital of the five Ahunavars, it may be applied respectively to the right hand, left hand, face, right foot and left foot (*Vide* Kanga's Khordeh Avesta, 8th Ed., p. 4)

2 *Vide* my "Religious Ceremonies and Customs", p. 9

3 As to the water used for the face, the Gujrati translator says that, if the water has been lying exposed during the night, it shall not be proper to use it for ablution. It may do, if it was kept covered. If it is not kept covered, fresh water should be drawn from a well. If it is still dark when the water has to be drawn fresh from the well, then, at first, a burning lamp should be shown to the water of the well, and then 10 Ahunavars should be recited before drawing the water. The burning lamp is meant to serve the purpose of sunlight, because it is enjoined that, as far as possible, water shall not be drawn from a well during night hours.

4 The modern practice is, that before washing the face, one must say "Khshnaothra Ahurahê Mazdâo (*i.e.*, May God be pleased) and then an Ashem Vohu.

5 Yasna Hâ XLVI 7, XLIV 16, Vend. VIII 21, XLIX 10.

he must appoint or recognize three persons as his guides or helpers. Firstly, a Hirbad,[1] or a Dastur or a Mobad must be his spiritual guide whom he can consult whenever he is sad or depressed (*malâl*) or is in difficulties. He may from time to time learn or inquire from him what were his duties. Secondly, from that age of fourteen, one must recognize a particular angel as his "guiding angel", so that, in case of difficulty, he may appeal to him for help. Thirdly, he must have a chosen, wise friend whom he may consult in case of difficulty. When Spendârmad (Ameshâspand) advised (King) Minochehr [2], the first thing he told him was to consult a friend. Notwithstanding that you yourself may possess wisdom and prudence, it is better to consult others.

Daily Religious Duties from Morning to Evening.

The author now describes what a good Zoroastrian should do in the matter of religious observances and prayers during the five *gâhs* (periods) of the day—the Hâvan, the Rapithvan, the Uziran, the Aiwisruthrem and the Ushahen.[3] He begins with the Hâvan:

Hâvan—The following are the injunctions for the *gâh*:—

1. On getting out of bed the first thing which a Zoroastrian should do is to recite the Ashem Vohû [4] prayer. An Ashem Vohû, so recited first in the morning, is worth one hundred recited at any other time. 2. Then, he must perform *kusti* on the very spot *i.e.* just near the bed.[5] 3. Then, he must apply to the exposed parts of his body *âb-i-zar* [6], *i.e.* the urine of a cow

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1 The customs of having a priest's son initiated into priesthood, spoken of as "making a Herbad" seems to have risen from such an enjoinment. The person so initiated, at times, becomes the family priest of his patron, whose Herbad he had become.

2 *Vide* S. B. E., Vol. XLVII, p. 134, Zâdsparam, XII, 3-6 for the interview of Spendârmad with Minochehr.

3 *Vide* my "Religious Ceremonies and Customs of the Parsees" for these five gâhs p. 232.

4 *Vide* Hâdokht Nask, Chap. I, 17. where it is said, that it is worth 1000 recited at other times.

5 This is spoken of as *vasidi kusti* (વસીદી કુસ્તી), *i.e.* unwashed *kusti*, because it is performed before ablution.

6 *Vide* my "Religious Ceremonies and Customs", pp. 93, 191.

principal part of religious education, the child must be taught the Nyâishes, the Yashts and the Baj of Nasrusht,[1] as ordered by Zoroaster. (*i*) At the age of twelve,[2] the child must be invested with the sacred shirt and thread (*sudreh* and *kusti*). (*j*) At the age of 12, the child, if it is a son, may be betrothed with the daughter of a virtuous man. If it is a daughter she must be betrothed at the age of nine.[3] (*k*) Marriage should take place early after the girl's age of thirteen. (*l*) At the age of fourteen, the male child must be taken as a full grown man from whom the fulfilment of all duties as a Zoroastrian is expected. Daily, at first, he must do all his religious duties, and then do his professional work. He must first invoke Sarosh Yazad. One may say a thousand Yasht prayers, but they will be of no avail before Meher, the Judge, if he has not invoked Sarosh first. So, a Zoroastrian must order (*farmâyad*) the invocation of Sarosh, to whom God has entrusted the work of the founding of a religious life.[4] (*m*) Then after the above age of fourteen [5],

1 Nasrusht. The Gujrati translator speaks of it as Sarosh-bâj. This seems to be a corrupted form of Nasûsh, contamination. As the Sarosh-bâj is recited with âb-i zar for the removal of contamination it is so called. *Vide* Bundehsh XXVIII 29; Shayast la Shayast X 32, S.B.E. Vol. V, pp. 111, 332; Sad-dar XXXV 2, XXXVI, 7; S.B.E. XXIV, pp 296-7.

2 The proper age generally proposed for the investiture is seven to eight. But if the child is not intelligent, the investiture may take place at any age up to twelve. In exceptional cases, due to want of intelligence or unavoidable exceptional circumstances, the utmost limit of age before which the investiture must take place is fifteen According to the prevalent custom, if a child dies aged seven years, or, according to some, six years and three months (making up with the nine months of existence in the mother's womb, the age of seven), *sudreh* and *kusti* are put upon the body even after death, to signify that the child is properly invested with the insignia of the Zoroastrian religion.

3 *Vide* my " Religious Ceremonies and Customs " p. 16, for marriageable age according to the Avesta.

4 The ceremony, required to be performed in honour of Sarosh who is spoken of in the Sarosh Yasht as guiding the life of a man in both the worlds, is known as Sarosh or more popularly as *Zindeh-Ravân*. (*Vide* my " Religious Ceremonies and Customs ", pp. 445-46).

5 According to the Avesta, the proper age of Zoroastrian manhood is fifteen. Whenever the age is spoken of as fourteen, it seems that, as generally taken, it is fourteen years and three months, which, together with the nine months of existence in the mother's womb, make up fifteen.

with water with the recital of the Ahunavar [1], and a few drops of the drink so prepared may be given. This drink would make the child virtuous, wise and intelligent. (*b*) After this first drink, they may give sugar-candy [2] or milk or whatever that is required for the child. (*c*) Then for three days and nights, they must keep a fire [3] burning before the child, in order to protect the child from the harm of demons (*div*), who rush towards it like a swift horse (*navand*). When Zoroaster was born and when he laughed immediately after birth, 150 demons rushed towards him every night to do him harm, but on fire being kindled, they all ran away towards hell. (*d*) For 40 days the child must never be left alone, but somebody must always be by its side ; otherwise demons, illness or some defect may overtake it. After 40 days, the child is free from any kind of danger. (*e*) The mother must suckle the child for a year and a half, if the child is male, and fifteen months, if it is female. (*f*) When the child begins to speak, the first thing to be taught is the name of God, and then that of prophet Zoroaster, who is our guide in both the worlds. (*g*) The child must be brought up with all care and fondness, and for that purpose, all necessary trouble and inconvenience must be borne (by the parents). (*h*) When it grows up to the age of seven [4], it shall be entrusted to a Mobad [5] (priest) who can give him good religious and secular education and teach him its duties and good manners. As a

1 For the efficacy of Ahunavar where long recitals of prayers are not possible, *vide* my Introduction to the Rivayat of Darab Hormazdyâr by Ervad Manokji R. Unvalla, pp 13-15. The Gujrati translator says that the Haoma and the Urvarân are two of the 33 âlâts required in the Yaçna. The Hâvanim and the Lâlâ are other two.

2 There was a custom among the Parsis, which is even now prevalent to some extent, that a few drops of water sweetened with molasses ગોર were given to a child after birth, as a symbol of good luck. This is spoken of as ગોરવાણું.

3 Instead of fire, they generally keep a lamp burning. Perhaps, the author also means a lamp by using the word *âtash*, *i.e.* fire.

4 Herodotus and other classical authors also speak of the age of education as seven. *Vide* my "Education among the Ancient Iranians," p. 48.

5 Even upto a few years ago, indigenous Parsee schools were conducted by priests.

DASTUR DARAB PAHLAN'S

FARZIÂT NAMEH

OR

THE BOOK OF DUTIES

Introduction.

Invoking the name of the Holy God, who is the giver of courage[1], the author declares the object of his treatise to be twofold—

1. To collect in one treatise an account of all the duties which a Behdîn, *i.e.* a follower of the good religion of Zoroaster, has to undergo from his birth to his old age when he passes away to the other world.
2. To describe the advices and admonitions given by Dastur Adarbâd as read by him in Pahlavi.

Requirements for a Child from Birth upto the Age of fifteen.

Though the heading of the first subject is "Giving Parâ-Hom to Children," it treats of all the requirements for a child from its birth to the age of 15 when it is supposed to reach manhood.

In the matter of giving Para-Hom to children.

(*a*) No sooner a child is born, it should be made to drink a few drops of Parâ-Hom.[2] If the Parâ-Hom is not available at the time, Urvarân[3] and Haoma twigs may be pounded together

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1 *Hamâvand*, Av. [Avestan script]

2 Parâ-Hom is the Haoma juice ceremoniously prepared by the officiating priests during the liturgical ceremony of the Yaçna. *Vide* my "Religious Ceremonies and Customs of the Parsis"; *vide* Index for the references.

3 Av. Urvarâm from (Urvar, Lat, *arbour* tree). The pomegranate tree is specially spoken of as "*the* tree" used in the Yaçna (*Vide* Ibid.)

શાહનામાની સુંદરીઓ. Heroines of the Shah-nâmeh.

ઇરાનનું પેશદાદીઅન વંશ અવસ્તા, પેહેલવી, પાજંદ, ફારસી પુસ્તકો પ્રમાણે. The Peshâdâdian Dynasty of Persia according to the Avesta, Pahlavi and Persian Books.

ઇરાનનું કેઆનીઅન વંશ, અવસ્તા, પેહેલવી, પાજંદ, ફારસી પુસ્તકો પ્રમાણે. The Kayânian Dynasty of Persia, according to the Avesta, Pahlavi, and Persian Books.

મુકતાદના દીહાડા કેટલા છે ? તે બાબેની પેહેલવી, પાજંદ ફારસી વીગેરે પુસ્તકોને આધારે તપાસ. An Inquiry from Pahlavi, Pazond, Persian and other works on the subject of the Number of Days of the Fravardegân.

મુંબઇનાં પારસી ધર્મ ખાતાઓ. Bombay Parsee Charities.

જરથોસ્તી ધર્મ શિક્ષણમાળા. Series of six books on Zoroastrian Religion and Persian History.

પુસ્તક પેહેલું. જરથોસ્તી ધર્મ સંબંધી પ્રશ્નોતર.

પુસ્તક બીજું. જરથોસ્તી ધર્મની તવારીખ.

પુસ્તક ચોથું. જરથોસ્તી ધર્મનાં કામો અને ક્રીયાઓ.

પુસ્તક પાંચમું. જરથોસ્તી ધર્મની નીતી અને નેકીઓ.

પુસ્તક છઠું. પુરાતન ઇરાનનો ઇતીહાસ, ભાગ પેહલો.

શાહનામું મીનોચેહરનાં રાજ્ય સુધી. Shah-nâmeh up to the Reign of Minochehr

શાહનામું અને ફીરદોસી. Shah-nâmeh and Firdousi.

જ્ઞાન પ્રસારક વીષયો, ભાગ પહેલો. Lectures before the Dnyân Prasârak Society, Part I.

જ્ઞાન પ્રસારક વીષયો, ભાગ બીજો. Lectures before the Dnyân Prasârak Society, Part II.

જ્ઞાન પ્રસારક વીષયો, ભાગ ત્રીજો Lectures before the Dnyân Prasârak Society, Part III.

જ્ઞાન પ્રસારક વીષયો, ભાગ ચોથો. Lectures before the Dnyân Prasârak Society, Part IV.

જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએજો, ભાગ પહેલો. Lectures and Sermons on Zoroastrian Subjects, Part I.

જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએજો, ભાગ બીજો Lectures and Sermons on Zoroastrian Subjects, Part II.

જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએજો ભાગ ત્રીજો. Lectures and Sermons on Zoroastrian Subjects, Part III.

જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએજો, ભાગ ચોથો. Lectures and Sermons on Zoroastrian Subjects, Part IV.

જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએજો, ભાગ પાંચમો. Lectures and Sermons on Zoroastrian Subjects, Part V.

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બુનદેહેશ. Bundehesh (Pahlavi Translations, Part II).

કદીમ ઇરાનીઆ, હીરોડોટસ અને સ્ટ્રેબો મુજબ, અવસ્તા અને બીજા પારસી પુસ્તકોની સરખામણી સાથે. The Ancient Iranians, according to Herodotus and Strabo, compared with the Avesta and other Parsee Books.

શાહનામાનાં દાસતાનો, ભાગ પહેલો. Episodes from the Shah-nâmeh, Part I.

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Anquetil du Perron and Dastur Darab.

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Dastur Bahman Kaikobad and the Kisseh-i Sanjan.

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WORKS EDITED BY THE SAME AUTHOR

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BY THE SAME AUTHOR.

The Religious System of the Parsees.

A Catechism of the Zoroastrian Religion.

The Naôjôte Ceremony of the Parsees.

The Marriage Ceremony of the Parsees

Marriage Customs among the Parsees, their Comparison with similar Customs of other nations.

The Funeral Ceremonies of the Parsees.

The Parsees at the Court of Akbar and Dastur Meherji Rana.

Aîyãdgãr-i Zarîran, Shatrôîha-i-Aîrân, va Afdya-va Sahigîya î-Sistan, *i.e.*, The Memoir of Zarir, Cities of Irân, and the Wonders

Marvels of Seistân(Pahlavi Translations, Part I. Texts in Gujarati character, with English and Gujarati translations and notes.)

Jâmâspi, Pahlavi Translations, Part III. Pahlavi, Pazend and Persian texts with English and Gujarati translations and notes.

Wine among the Ancient Persians.

A Few Events in the Early History of the Parsees and their Dates.

A Glimpse into the Work of the Bombay Branch Royal Asiatic Society during the last 100 years, from a Parsee point of view.

Asiatic Papers, Part I.

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Anthropological Papers. Part I.

Anthropological Papers. Part II.

Anthropological Papers, Part III.

Masonic Papers.

Memorial Papers.

Dante Papers.

Religious Ceremonies and Customs of the Parsis.

A FEW MSS. WRITTEN BY DARAB AS A SCRIBE.

APPENDIX.

DASTUR DARAB PAHLAN AND HIS WRITINGS.

DARAB'S ORIGINAL WORKS.

THE KHOLÂSEH-I DÎN.

MONÂJÂTS

Contents.

THE FARZIÂT-NÂMEH.

at an early age is a loss to the Parsee community, have placed in the hands of the Parsees, who do not know Persian, sufficient materials to know something, in an attractive form of the early history of their ancient fatherland of Iran. The present activity among the Parsees to know something more of this fatherland, as evidenced by the Shah-nâmeh readings in the original or in musical or metrical versions, is, to some extent, due to the publications of these Shah-nâmeh translations. All honour to the translators for their good work.

I beg to thank Ervad Bahmanji Nusserwanji Dhabhar for kindly assisting me in seeing the Persian text through the Press. I also beg to thank Ervad Meherjibhai Nowrojee Kutar for kindly lending me his MS. copies of Darab's works.

JIVANJI JAMSHEDJI MODI.

BYRAMJEE JEEJEEBHOY HOUSE,
Khandala, 3rd June 1924.

I beg to connect my work with the names of two learned brothers who form chips of the same block to which Dastur Darab Pahlan belonged. The traditional learning and the conservative way of life of these two brothers give us, at present when things are fast changing, some faint idea of what the learned priests and scribes of the past and preceding centuries were. I have spoken of these two brothers elsewhere in this volume as our "Warner brothers," because they have done for Gujarati readers what the Warner Brothers have done for the English readers. They have given to the Parsee community a complete text in Gujarati characters and a Gujarati translation with notes, here and there, of the whole of the Shah-nâmeh. I had the pleasure of writing an Introduction in the first volume of their series, and therein, I have spoken at some length about them and their work. So I will not dilate upon the subject. Their ten volumes of the Gujarati Shah-nâmeh and the four volumes of the translation of the Shah-nâmeh by the late lamented Dastur Minocheher Jâmasji Jamaspasa, an unassuming learned high-priest and a perfect gentleman, whose untimely death in 1922

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b Ervad Tehmuras Dinshaw Anklesaria's Gujarati Yazashna bâ Nirang (યજશ્ને બા નીરંગ (1888), pp. 24-26 of the Paragnâ portion.

c પાજંદ આફ્રીન બા માએની તથા એકસો એક નામો, by Ervad Phiroze Shapurji Masani, M.A., (1916) pp. 138–147. In the footnotes of my version of the Kholâseh-i Din, wherein they are mentioned, I have spoken of the meanings attached to them by the late Ervad Kawasji Kanga in his Khordeh-Avesta bâ mâeni. I have, later on, found that the renderings are not by Mr. Kanga, but by Mr. Masani, with whose permission the list has been added in the last edition of Mr. Kanga.

d Darab Hormuzdyâr's Persian Rivayet (*Vide* Ervad Manockjee Rustamjee Unwala's Edition with my Introduction, Vol. II, pp. 132 to 134). The writer speaks of giving the names on the authority of Âdar-Khorâd bin Farrokhzâd *Vide* Dârâb Hormuzdyâr's Gujarati Rivâyet (રીવાયતે દસ્તુર દારાબ હોરમજીઆર, 1896) by Rustamji Jamasji Dastur, pp. 1-3.

e Tirandaz's Khordeh-Avesta in Persian characters (pp. 46-48). Besides these, generally all printed books on Yasna and some containing the whole of the Khordeh-Avesta give thesenames.

My Version.

Several MSS. of the two treatises of Dastur Darab Pahlan given in this volume, are found in various libraries. The work of collating the texts given in this volume with them has not been attempted, because, it is not necessary. I have not attempted in my version, any literal translation of the works for which a collation would be held necessary. Again, as said above, the works in themselves are not of any high literary merit from the point of view of its language. Their importance lies, not in their literary composition, but in their contents. So, a literal translation is not necessary, and I have not attempted it. I have tried to be free from the verbosity of the text and have given my own version, and that, rather a full version, in my own words, though I have tried to stick to the original as far as possible in the expression of the author's views. The author's attempt to produce his work in Persian verse instead of in prose, has, in the case of some important matters, lessened the value of the work. At times, the real meaning is lost in his verbosity. For example, one would have liked to learn clearly from him the correct significations of the 100 names of God. Different writers, both original writers and their copyists, have, while giving the names, differed much in the spelling. We know that a change in the position and the number of the *nuktehs* of a Persian letter changes the meaning altogether. So, to trace the word to its proper origin, one would have liked to know, how a learned Dastur of about 300 years ago understood the names. But Dastur Darab Pahlan's attempt to versify his rendering of the meaning of the names and their signification has, in many places, left the correct meaning in the dark. Had he told us in simple prose, how he understood the 100 names of God, our work of understanding their proper signifiations would have been easy.[1]

1 In some writings, the names are 101. These names, as given by different authors, vary to some extent. *Vide* the following for these names :—

(*a*) Hyde's Veterum Persarum Religionis Historia (2nd Ed., 1760), pp. 175-78 His list gives 117 names in the Avesta character. Some of the names are merely variants, *e.g.*,

undone and we find several manuscripts without the headings in the blank parts intended for them. The MS. which these publishers have followed for their lithographed edition seems to have been one of that kind. The Farziât-nâmeh is followed by Tir Yasht (p. 130), Haftan Yasht (p. 151) and the Pâzend prayer of Nemâz-i Ahurmazd, p. 171. The order of the subjects varies somewhat from the order of our text and the wording of the text also varies a little here and there.

The Farziât-nâmeh was translated into Gujarâti in 1212 A.Y. (1843 A.C.) [1] by Herbad Faridun Behramji Khurshedji [2] : The title-page of this translation runs thus : એ કેતાબ ફરજીઆત નાંમાંની દશતુરાંન દશતુર દારાબ પાલણુ શ્રી નોશારીનાં રેહવાશીએ ફારશી જોબાંનમો બનાવેલી તેહને ગુજરાતી જોબાંનમો તરજમો કરી કમતરીન ખાકશાર જરર એ બે મેકદાર હેરબદ ફરેદુન બીન દશતુર બેહેરાંમજી દશતુરાંન દશતુર ખુરશેદજીએ છપાવી પરગટ કીધીછે. શને ૧૨૧૨ યઝદજરદી શને ૧૮૪૩ ઇશવી.

The Gujarati Translation of Farziat-nameh.

Both the Persian treatises published in this volume are the work of a well-known learned Dastur of Naosari. We find preserved in the Persian Rivâyats, the works of some of the Dasturs of mediæval Persia, but such works from the pen of Indian Dasturs are rare. These Dasturs, whether of Persia or India, wrote their works more in verse than in prose, because they believed, that what was said in verse was more effective and carried greater weight among the readers. Again, it was more likely to spread among the people of their own generation and of the coming generations. The Persian of these Dasturs, cannot, of course be given any importance from a purely literary point of view, but their writings show, that they were pretty well versed in the knowledge of the language. Again, they showed that their authors were familiar with their Avesta Scriptures, and that, especially through their Pahlavi renderings.

The Value of the Treatises as Literary Work.

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1 The Translator speaks of himself modestly as جررا دي مقدار, *Jarrâ-i bi-miqdar*, poor little thing. For *Jarrâ*, *cf.* Gujarati જરરા.

2 The author Faridun Behrâmji Khurshedji Jamaspasana was latterly appointed in 1848 the Dastur of Kurrachee (*Parsee Prakash*, I, p. 501).

not as Farziât-nâmeh but as Nasihat-nâmeh (نصیحت نامه, Book of Advice), both in the beginning of the book (p. 1, ll. 1-2) and at the top of the text itself. The publishers do not even give the name of Darab Pahlan as the author.[1] Some scribes of the last and the preceding centuries, at times, first wrote out the texts of their books and postponed the writing of the headings till the end, when, they wrote them, at times, with red ink. At times, this work remained

1 There are no headings. So, for the sake of reference, I give below the pages of the book for the various subjects: We find, that the order of the various subjects varies from that of our texts. The order of subjects in this lithographed text is as follows

1 The order in both is the same till we come to the subject of saying "Ba nâm-i yazad" on seeing a thing of beauty. (Its page 60, couplet 6, our text p. 21, coup 13).

2 Abstinence from meat diet (Its p. 60, coup. 7; our text p 26, c. 21).

3 The Invocation of Behrâm Yazad at the time of starting on a journey (p. 61 c 6).

4 The sight of a Naozud or Nâvar (p 67, c. 6).

7 The Birth of a son (p. 67, c. 9).

8 Sneeze (p. 69, c. 7).

9 The Recital of the Prayer of Grace (p 70, c 5).

10 The Recital of the Bâj on answering calls of Nature (p. 73, c. 2)

11 Prohibition against walking bare-footed, p. 74.

12 The paring of Nails, p. 75.

13 Religious advices, p. 77.

14 Some advices in Pahlavi, p. 81.

15 Some advices and counsels, p. 82, c. 1.

16 Advices of Âdarbâd Mârespand, p 82, c. 10.

17 *Kharfastars*, p. 92.

18 Righteous Deeds and freedom from scepticism, p. 94.

19 Ceremonies for the disposal of the Dead, p. 96 (on p. 10, c. 9, the lithographed copy has a blank space for a heading. The writer seems to have separated here the subject of the prohibition against lamentation).

20 Roz-nâmeh, p. 113.

21 The three great sins, p. 144.

22 Account of every day.

32 Some admonitions for acquiring knowledge, p. 115, c. 10. There is no heading. These 21 couplets are not found in our text.

33 *Munâjât*.

34 Tir Yasht تیر یشت بن in Persian characters, p. 130.

PREFACE

In this volume, I give the text and version with notes of the following two works of Dastur Darab Pahlan, a learned Dastur of Naosari, who lived about 300 years ago :—(1) The Farziât-nâmeh, and (2) The Kholâseh-i Din. I also give the text of his *monajâts*.

The text of the Kholâseh-i Din is published herein for the first time. That of the Farziât-nâmeh was first published (lithographed) at Calcutta on *roz* Tishtar, *mâh* Khordâd, in 1223 Yazdazardi (1854 A.C.), at the joint desire (*ba hasb al khwâhesh*) of Dastur Khodabandeh, son of Dastur Bahman, and Dastur Khudâmorâd, son of Dastur Behmard.[1] It is not mentioned as to who published it at the desire of the above Dasturs, but it appears that these two persons were themselves the publishers.[2] On inquiry, I find that the publishers may be the Irani priests of the Banaji Fire-Temple at Calcutta.

The Farziât-nâmeh, thus published, formed, as it were, an appendix of a book, named Avesta ba ma'ni (اوستا با معني), *i.e.*, Avesta with its meaning. The Avesta is lithographed in Persian characters. This portion of the book has 312 pages. Then begins the Farziât-nâmeh with a fresh numbering of pages. It is named

1 *Vide* p 1 which begins with the words of Invocation بير .

2 They pray for God's mercy upon the following persons: (*a*) Dastur Kaikhosru, son of Dastur Khodabakhsh, and his wife and children; (*b*) Dastur Behmard Dastur Hoshang and his wife and children; (*c*) Dastur Bahman Dastur Khodâbakhsh and his wife and children. Of these three above-named Dasturs, the two latter, *viz.*, Dastur Behmard and Dastur Bahman, seem to be the fathers of the above two publishers The first named Dastur Kaikhusru Khodâbakhsh seems to be one of their common ancestors or relatives. What the writers mean to say seems to be, that they have done this meritorious act of publishing the book for the good of the soul of their ancestors Then, one of the two publishers, Dastur Khoda Bandeh Dastur Bahman asks for God's blessings upon himself and his wife and children. Lastly, such a blessing is prayed for Dastur Ardeshir Dastur Rustam and his wife and children.

TO

THE KUTAR BROTHERS

Meherjibhoy and Framroz Nowrojee Kutar

AS A POOR TOKEN

OF MY APPRECIATION OF THEIR WORK.

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THE PERSIAN

FARZIÂT-NÂMEH

AND

KHOLÂSEH-I DÎN

OF

DASTUR DÂRÂB PÂHLAN

TEXT AND VERSION WITH NOTES

BY

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